

SPIRITUAL  
EXERCISES,

Very profitable for active  
persons desirous of their  
SALVATION.

*Composed in Spanish by a VENERABLE  
F. Don Antonio de Molina Monke of  
the Charterhouse of Miraflores.*

*Translated into English by one of the  
same Order of the house of Shene.*



AT MECHLIN,  
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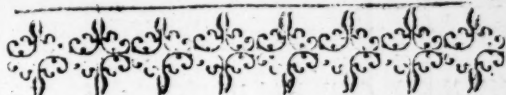
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THE EPISTLE  
DEDICATORY.

To the Worshippfull  
M. R. B.

*ALBEIT* Wor-  
*A* shippfull S. in regard  
of the manifold be-  
nefits receaued from your boun-  
tifull handes, you might right-  
ly expect, and deservedly chā-  
lenge both greater labours, &  
a more substantiall subiect. Yet  
my insufficiency and little abili-

*ty dare not extend it self, to any more curious matter; therefore for the auoyding of so detestable a vice, as in gratitude, I present vnto your perusinge, this little disguised Manual of spiritual Exercises. As for my self I can challenge nothinge in it, more then the turning of it out of good Spanish, into bad English: Yet I doubt not, but passing vnder your worthy protection, it will be the more gratefull to the Readers. If it giue not your VVorshipp that contēt I could wish, I pray you impute not the faulte to the*

no lesse deuout then learned Author, but to the presumptuous and vnskilfull translator; who perchance hath spoyled a good countenance, by puttinge on it an vnshapely vizard. If any profit be reaped by it, giue no praise eyther to the Author, (who I am sure disired none) nor to me, but to him only who deserueth all praise; vnto whose protection I humbly & hartely commend you and yours alwayes resting.

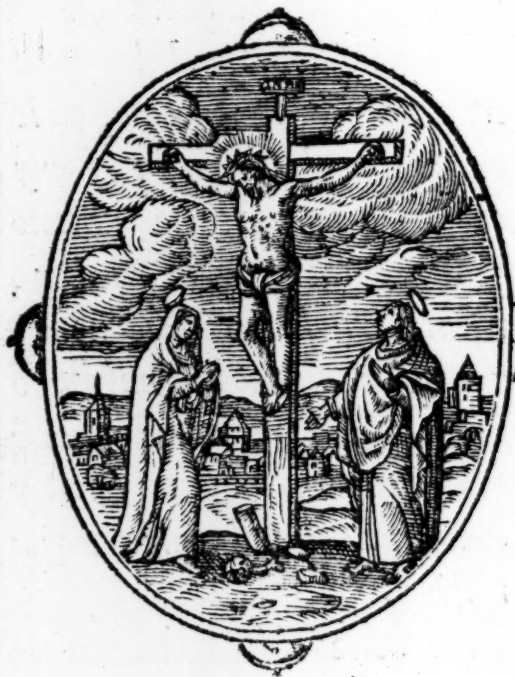
From the Charterhouse

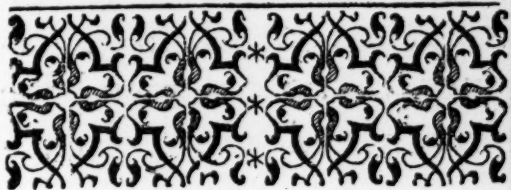
Your VVopp<sup>s</sup>. poore seruāt

& beadsman B. E. A.

A 3

T O





TO THE  
READER.



OVRTEOUS  
*Reader*, I pre-  
ſete to thy view,  
the firſt fruit of  
my poore endeauour, ho-  
pinge thou wilt as kindly  
accept it, as I haue freely  
beſtowed my laboure in  
turning it out of his owne

A 4      coate

coate into an ill shapē garment. To commend the workmāship were great vanity, and to discommend the matter handled, were nolesse impiety: and therefore that I may both auoyd the one, and not fall into the other, I commit it to thy discreet and charitable censure, and soe I rest.

*Thine euer to vse*  
*E. A.*

To



TO THE DEVOUT  
**R E L I G I O U S**  
 B R E T H E R E N

Of the Charterhouse of our B. Lady of Miraflores; their most deare  
 and humble Brother Father  
 Antony de Molina wish-  
 eth health in our  
 Lord.

**S**eing that the busi-  
 nesses of the active  
 life are so continuall,  
 in which ordinarily  
 the Bretheren of our Order are  
 occuppyed, (which although they  
 A 5 be

be holy and Vertuous being of  
Obedience, and the seruice of  
our Lord: yet in as much as  
they are exterior they cannot  
but distract the soule) it seemed  
good vnto me to helpe their la-  
boures, with giuing them these  
Exercises, for the more gene-  
rall and ordinary actions of e-  
uery day: for these being done  
with spirit and consideration,  
all the rest in like manner, may  
be done in such sorte, that not  
only they may not hinder the  
inward recollection: but rather  
may help to walke alwayes in  
the presence of our Lord: which  
is



is that which all Religious ought to labour for. And I thought it meete to put them in manner of prayer; that all, how simple soeuer they are, may with more facility exercise the. But for all this, it is not meant that it is necessary to haue them by hart, and to say them alwaies with the same forme of wordes: for it is much better to take those pointes which are contayned in them, or the substance of them, and to exercise them, euery one accordinge to his owne manner, and agreable to his spirit: And soe they may be short-

ned, or lengthned, according to the commodity of the tyme and the taste of euery one.

Let them accept my good will, which is to doe some seruice and profit to their soules, and if they receaue any, by these exercises, let them giue the glorie to God whose all goodnes is, and remember to pray for a poore sinner vnworthy the name of a Religious man, vwho hath written this for their profit, and for the greater glory of the Lord of all.

*A daily Exercise presently in  
the morninge.*

**I**N awaking endeauour presently to settle thy thought vpon God, who whilst thou hast slept hath giuen thee life, and being, and is alwaies giuing it thee: Make account that in this instant thou doest receaue it frō his handes, and beginn by and by to praise him, saying.

Blessed be the most holy Trinity, the Father, the Sonne, & the holy Ghost, one only liuing, and true God, in whome we haue our being, our life and our moueing. All the creatures of Heauen, & of the earth

praise him, now and euer  
& world without end Amē.

And presently blesse thy selfe  
with the signe of the Crosse, and  
beginning to put on thy garmen-  
tes, thou mayst say the Creede,  
protesting, that that is the faith  
wherin thou liuest and desirest to  
dye. And in rysing vp thou maist  
say.

*Exurge Domine adiua nos,  
& libera nos propter nomen  
tuum.*

Arise Lord and helpe vs,  
and deliuer vs for thy holy  
name.

Being

**B**EING gott vp, kneele thee  
downe, and kisse the grounde,  
in acknowledging that thou art  
earth, & must returne vnto earth;  
and in honour of the mysterie of  
the Incarnatiō, adoring the Sonne  
of God made man for thee: as if  
thou hadst kissed his feete saying.

Wee adore thee O Lord  
Iesus Christ, and blesse thee,  
which for men madest thy  
selfe man.

**H**Auing clothed thy selfe, en-  
deauour to haue some vacāt  
tyme before thou set thy hād to a-  
ny work to do that w<sup>ch</sup> followeth

Prostrate vpon the ground, or  
kneeling vpon thy knees before  
the Maiesty of Almighty God, let  
the first thing be to confesse the  
mystery of the most holy Trinity,  
saying :

Holy

Holy, Holy, Holy, the  
Lord G O D of Hoastes,  
which art, & wast, & which  
shalt be foreuer Almighty:  
The Heauens & the earth  
o Lord are full of the glorie  
of thy Maiefty: whome all  
creatures doe worship and  
serue. I ô Lord as one of  
thē, doe acknowledge, that  
from thee I haue my being  
and my life, and health, &  
all other good besides, as  
well bodily as ghostly, all  
are thine, and thou mayst  
take them from me when  
thou pleasest, without doe-  
ing

ing me any wrong: and soe  
I resigne the into thy hāds  
to doe with the what thou  
pleasest, and I receaue them  
as lent for this present day,  
to serue thee with the, with  
thanksgiuing.

I giue thee infinit thākes  
O my Lord God, for that  
thou hast created me of  
nothing, and made me  
a reasonable man to thine  
owne image and likenes,  
that I might enioy thy self,  
and all thy goods in glory:  
and for this end thou hast  
giuen me vnderstāding me-  
mory,

mory, & will, and all good things besides, both of soule and body.

I giue infinite thankes to thy diuine Maiesty, for that since the tyme thou createdst me vntill this present thou hast conserued me in that Essence which thou gauest me, for without thee I could not liue one only moment. And I thake thee for all creatures, which haue holpen to conserue my life and being: because for this purpose thou didst create the Heauens & the



the earth, the sea and the elements, and beastes and all other creatures beside.

Particularly I doe praise thee O my God, for giuing me an Angell that should keepe me: in the which O my Lord thou didst show the great loue thou dost beare me, and how much thou dost esteeme my soule, for I being so vile a creature, thou gauest me one of thy welbeloued Ministers, who doth alwaies attend in thy presence, that he might accompany me,  
& keepe

keepe me, and in my whole life should not seperate himselfe from me one moment of tyme, day nor night.

But aboue all, O my Lord God, I giue thee infinit thanks, for that as not being content to haue giuen me all creatures, that all might serue me, thou hast giuen methy selfe, who art the Lord and Creator of all, making thy selfe Man for me. And being my true God & Lord, thou hast made thy self my Brother,

ther, and as true man wast borne, & sufferedst colde, hunger, and thirst, & wearines, & all other trauailes besides, vnto which men are subiect, euen to die nailed on the Crosse, for to deliuer me from death.

I giue thee infinite thanks, O my Redeemer for all those passages of thy life & Passion, and for all, which thou didst & sufferedst for me, and for the most holy Sacramentes which thou hast ordayned for my saluation, and for communi-  
ca-

cating them to me a most  
vnworthy sinner.

I giue infinite thanks  
vnto thy diuine Maiesty,  
for that thou hast made me  
partaker of all these thy be-  
nefites in holy Baptisme,  
and amongst such a multi-  
tude of Infidels as are in  
the world, without any de-  
sert of mine hast made me  
a Christian, & would that  
I should be regenerated in  
thy Church, and should  
be baptised, and with that  
water of holy Baptisme,  
thou hast washed my soule  
from

from the foule spott of originall sinne, and hast deliuered her, from the suffering of eternall punishemēt for it, and hast giuen her title to inherit thy glory, and hast adopted her for thy daughter, and receaued her for thy spouse, and hast beautified her with all the giftes and riches of thy graces and vertues.

I giue thee infinite thākes, ô my God, for that thou hast not only made me a Christian, but also a Religious; for thou hast drawne  
me

to thy owne house, amōgst  
thy owne seruantes, where  
I might haue many helpes  
and commodities to serue  
thee; knowing that I would  
so little benefit my selfe by  
them, and that there were  
many that would be more  
thankfull for them, and  
make more profit of them.

O my Lord GOD, I  
thanke thee infinitely, be-  
cause all the dayes of my  
life, thou hast tollerated  
such a multitude of synnes  
in me, for as much as for  
any of them thou mightst  
haue

haue thrown me into hell,  
and hast not done it, but  
rather hast expected me so  
longe time, thou hast in-  
uited and inspired me, that  
I should doe Pennance, &  
receauē thy Sacramentes,  
for all those times which  
thou hast giuen me grace  
to receauē them, I giue thee  
euerlasting praises, and for  
all other benefits and fa-  
uours which thou hadst  
done me, both corporall, &  
spirituall: and for all those  
euills, frō which thou haest  
deliuered me; for thou on-

B

ly ô Lord knowest it .

- I doe acknowledg, that all creatures , are not sufficient to giue thee due thanks , for the fauoures which thou hast done vnto me euery moment: I desire that all creatures may praise thee for them. And I offer vnto thee , all those praises which all the blested Spirites & Saints of Heauē doe giue thee , and the praises of all the Saints , and of all the iust vpon earth which are in thy grace, and all those which they haue giuen



uen thee, since the beginning of the world, and shall giue thee for all eternity.

What can I ô Lord offer vnto thee, in recompense of so many benefits, for although I giue my selfe I offer nothing, for I am thine, I, and whatsoeuer I haue by what title soeuer: and so as thy owne, I doe offer my self, and all that I haue, that in me and in them thy most holy will may be fulfilled in life, and in death, in health, and in sicknes, in honour, and in disgrace; in

rest, and in trauail : in prosperitie, and aduersitie, in tyme, and in eternitie : in all and by all, may be done in me, that which shalbe most acceptable vnto thy diuine Maiesty. To all whatsoeuer shall please thee, I offer my self with a very good will, for that which to thee is most pleasing, is best, and most cōuenient: and therefore I doe offer vnto thee, all that I shall doe and suffer all the dayes of my life, in what sorte soeuer it shall fall out  
neces-

necessarily, or voluntarily.  
And in particular <sup>all</sup> that  
I shall goe and suffer this  
day: all my workes, wordes,  
and thoughtes, all the step-  
pes I shall doe this day, &  
all thinges I shall set my  
hand to henceforward: I  
doe offer them with desire  
that they may be to thy  
glory: and I doe firmly  
purpose to doe nothing  
which I may know will of-  
fend or displease thee, but  
rather all that I shall know  
will be acceptable vnto thy  
diuine Maiesty. But thou

B 3 knowest

knowest well (ô Lord) how miserable I am, and how slack in well doing, & that I cannot fullfill that which I purpose without thy grace and assistance: I humbly desire thee to giue mee that which I want, & that thou doe not forsake me, nor suffer that I offend thee when thou shalt see me in any tentation, danger or other occasion; and when I shall want vertue and strenght, I desire that thou doe assist me with thy grace, that I may not offend thee,

thee, and that in this day, thou doe guide & gouerne my thoughtes, desires, and affections: my vnderstanding, memory, will, and all my wordes & works, & businesse, preuent the with thy grace, and accompany them withit, that in all things I may do that which may be most agreable to thy diuine will.

**T**Hose dayes in which thou art to communicate, remember to adde to this and in other prayers which thou shalt make, to desire our Lord, that it will please him to dispose thee with his grace, that thou mayst receaue

him worthily in the most holy Sacrament, and that he put in thee all that is needfull therto, & supply all the thy wantes.

Most holy Virgin Mother of God, most mercifull Lady: I humbly desire thee, that thou wilt be an intercessor for me, that by thy merits I may obtaine this fauour of our Lord Iesus Christ, and that in this day, thou maist be my particular Patronesse, that thou maist direct all my actions, and prosper them to the greater glory of his diuine Maiesty.

To

To thee I commend my self in all my necessities, laboures and dangers, that thou maist deliuer mee from them, to the gaine & profit of my soule.

Holy Angel my keeper, I desire thee for the reuerence of that LORD who hath charged thee, that thou shouldest accompany and keepe me, that thou doe not forsake me this day, in all the dangers and temptations which shalbe presented vnto me; but that thou direct all my affaires, and  
B 5 dispose

dilpole of them, as thou knowest most conuenient for my soules health, and that thou enlighten me in all thinges, & instruct me what I haue to doe, and what I should auoyd: and that thou enforce and encourage me to all that is good, and doe seperate and restraine me from all that is ill, and present vnto our Lord all my prayers & desires, and if I doe any good worke, that thou supply my defectes.

O glorious Saintes, all  
you



you which vpon this day  
haue departed this life, &  
entred into glory, of what  
estate and condition soeuer  
you be, in what tyme and  
place soeuer you did liue,  
**from hence** I doe humbly  
salute you, and I reioyce  
much that you doe pos-  
sesse that felicity which our  
Lord hath bestowed vpon  
you, for you haue well de-  
serued it. I desire you for  
the reuerence of that glory,  
which this day you did re-  
ceaeue, that this day you doe  
succour and defend me, &

be my particular Intercessors, that in this your day I may not displease Almighty God, & that I may faithfully employ my selfe in those things, which may be most agreeable to his diuine pleasure, and in some measure imitate those vertues, and workes; wherewith you did most please him.

**C**onsider that there is no day in the yeare in which there haue not entred into glory aboue tenn thousand Saintes, and that they haue a particular respect to that day wherin they began to enioy so great happines: that soe with more deuotion thou mayst  
com-

commend thy self vnto them .

Here thou maiest more particularly commend thy self to the Saint which is celebrated that day, and to those; to whom thou hast particular deuotion, desiring the to assise thee to passe that day in the seruice of our Lord, and in praying him; and that they will supply what wanteth in thee .

This being done, if thou be not prostrate, then prostrate thy self vpon the ground, and thinke that thou doest prostrate at the feete of Christ, and desire very earnestly that he will giue thee his blessing, that all which thou shalt doe in this day, may be in his name, & to his glory; and presently rise vp and blesse thy self making the signe of the Crosse.

*The same Exercise for the morning more short and Compendious.*

**W**HEN thou art soe occupied that thou hast no time to doe this exercise before said so largely, if thou haest the special points of it in memory thou maist easily shorton it, & make it more cōpendious agreeable to the shortnes of the time which thou hast, in this manner.

Lord G O D Almighty,  
which in perfect Trinitie,  
one only liuing and true  
God, art praysed and serued  
of all Creatures. I a poore  
synner, as one of them, doe  
praise,

praise, & acknowledg that  
from thee I haue all good-  
nes, for the which I giue  
thee infinite thanks. For  
that thou hast created me  
of nothing to thine owne  
image and likenes, that I  
might enioy thy glory: &  
thou hast conserued me  
since that time, all the sea-  
sons of my life, and hast  
giuen me an Angell which  
should guide and accom-  
pany me: and made thy  
self man for me, and hast  
redeemed me with many  
trauailes and paines, which  
thou

thou sufferedst for me; and  
hast made me a Christian,  
washing my soule with the  
water of Baptisme: and hast  
drawne me frō the world:  
& called me to so holy an  
Order & Religiō amongst  
thy seruantes: & hast suf-  
fered me to this present  
houre in so many sinnes,  
wayting and inuiting me  
to doe pennance for them,  
hauing iust cause to cast me  
headlong into hell; & hast  
done me many other in-  
numerable benefites, and  
deliuered me from innu-  
merable

merable euills and dāgers ,  
to this houre and moment  
wherin I am : for all those ,  
and for euery one in parti-  
cular I giue infinit thanks  
to thy diuine Maiefty: and  
I doe offer my self , and all  
whatsoever I haue , that in  
me thy diuine pleasure may  
be fulfilled in all and by all:  
and I offer all which I shall  
doe and suffer my whole  
life time , with a desire that  
all may be to thy glory : &  
particularly I offer vnto  
thee whatsoever I shall this  
day doe , thinke , & speake.  
And

And I purpose firmly to order all from this tyme to thy seruice, and not to doe any thinge which I may know may offend thee, but rather to force my selfe to doe all that which I shall know may please thee: But I know ô Lord, that I cannot fulfill this of my self, & therefore I humbly desire thee, that thou giue me thy grace and fruour, that in this day I may not offend thee, & to bestow my self in those things which may be most acceptable vnto thee.

Most



Most sacred Virgin Mary, Mother of God, and my Lady and Mistresse: Holy Guardian Angell: all you holy Saintes which this day entred into glory; my holy Patrons and Aduocates, I doe most humbly beseech you all, and e- uery one of you in particular, that you wilbe Intercessores and Aduocates, that by your intercession, our Lord may graunt me this fauour which I desire of him, and that this whole day you guide and direct  
me

me in his seruice , and that  
you seperate and deliuer  
me from all that may dis-  
please him, and that euery  
moment , you laude and  
praise him in my behalfe :

Lord I E S V S Christ my  
Redeemer , I miserable  
wretch prostrate at thy feet,  
doe hūbly desire thee , that  
thou wilt giue me thy bles-  
sing , that by vertue therof  
I may doe all that I ought  
to doe , in thy name , and  
to thy glory . In the name  
of y<sup>e</sup> Father:& of the Sōne,  
& of the Holy Ghost.

This

**T**HIS being done, thou mayst set thy handes to thy Obediences and laboures, endeavoring alwayes to consider, first what thou hast to doe, that so thou maist the better order thy businesse: & doe those which are profitable, & omit those which are not.

And that thou mayst the better hitt vpon this, the certaine rule for it, is this.

Alwaies those things which are of obligation, must be preferred before those that are of proper will, although they haue shewe of much vertue and deuotion: and alwaies endeavour to doe those things which thou shalt know are most agreable to the will of thy Superior, and in that manner, time & place which thou knowest is most pleasing vnto him, holding for very certaine, that whilst

thou

thou dost that, thou dost fulfill the will of God.

*To heare Masse.*

**A**T all times when thou shalt heare Masse, remember thy selfe that there very liuely are presented the mysteries of the Incarnation, and the life of our Saviour Christ Iesus; and principally his sacred death and passion: and so thou must thinkethy self there, as if thou hast bene personally in the mount Caluary, when our Saviour did suffer, and did offer vp himself to his Father in Sacrifice for our Redemption. And so the very same which thou wouldest haue said or done then, that must thou doe whē thou hearest Masse, for the same mystery is really celebrated, and the same Lord is present

present offering himself in Sacrifice to his eternall Father, and in the Sacrament of meate and sustenance to men. And conformable to this, two speciall things ought alwaies to be done when Masse is heard, which are: To offer that most holy Sacrifice with the whole Church: and, To communicate spiritually.

*How to Offer the Sacrifice  
in the Masse.*

**T**O offer the Sacrifice, thou maist doe in this manner.

Lord G O D most Holy Father, who hast giue thy only begotten Sonne for the saluation of mankinde, & hast receaued the Sacrifice

fice which he did offer of himselfe for vs .

I miserable sinner , as a member and seruāt of his, made partaker of all his benefites, I doe offer him with all his merites and vertues , as he did offer himself vpo the Crosse to the euerlasting glory of thy diuine Maiestie , and for the edificatiō of the whole church, & for the health of all the faithfull , and for the rest of all faithfull departed : & finally for all those endes, ententes and persons , for  
which

which he did offer himself,  
& for which thou wouldest  
that he should be offered:  
that it might be healthfull  
& profitable to all Amen.

This oblation thou maist make  
from the *Sanctus*, vntill the *Pater  
noster* be said: & principally when  
the most holy Sacrament is con-  
secrated and eleuated, from that  
is the time when the Sacrifice is  
offered.

The cōmunicating spiritually,  
is done with inward and liuely  
desires to receaue the most Holy  
Sacrament, and to participate of  
his effectes, It may be done in  
this manner.

*A forme of Spirituall  
Communicating.*

**O** my Lord Iesus Christ  
most sweet Redeemer,  
I giue thee infinit thanks  
for that being God, thou  
madest thy selfe man for  
me, and for all thou didest  
and sufficdest in this life, &  
for thy most holy death &  
passion, and Resurrectiō,  
and Ascention: and finally  
for that infinit charitie,  
wherby it pleased thee, to  
leauethy self in this most  
holy Sacrament, and to  
com-



cōmunicate thy self in it to  
thy faithfull .I, as on of thē  
desire to finde my self dis-  
posed to receaue thee, and  
vnite my self with thee; but  
I acknowledg my selfe vn-  
worthy & a sinner, & ther-  
fore I dare not receaue thee  
but I offer thee the deuotiō  
and charity, wherewith the  
most holy Virgin thy Mo-  
ther, & thy Saintes whilest  
they liued in this world, did  
receaue thee: and sembla-  
bly the faith and deuotion,  
wherewith all thy seruantes  
which are in the state of

grace throughout y<sup>e</sup> whole world, doe this day receaue thee of whome I desire to be partaker .

I know well thou art Almighty, and that thou cāst worke in me without the Sacrament, all that which thou canst worke with it : & therfore, I beseech thee, that thou wilt make me partaker, of all the affections and deuotions, wherewith this day all the iust do receaue thee : and of all those effectes which thou dost worke in their soules ,  
and

and of all those for which thou didst institute and ordaine, this most holy Sacramēt : for the euerlasting glory of thy diuine Maieſty, who with the Father, & the Holy Ghost, liueſt and raigneſt world without end Amen.

Thou maiſt make this Communion, from the ſaying of the Pater noſter, vnto the end. Endeauour much in all the Maſſes thou heareſt to exerciſe theſe two thinges aboueſaid, for they are profitable and of great importance. And thou maiſt deuide them in this manner. From the beginnunge vntill the Sanctus prepare thy ſelf confeſſing to our Lord all thy ſin-

nes in generall; and in particularly, all those which then doe bite thy Conscience, and endeauouring to be sorrowfull for them al: & as if thou wert at Christes feete, aske him pardon and forgiuenes, and promisse him amendement. And presently thanke him for all the benefites which he hath bestowed vpon the, particularly for that of thy Redemption, and for making thee a Christian and a Religious man; & in this thou maist occupie thy selfe vntill Sanctus be said, and then make the oblation as before said, and áfterward the spirituall Communion; all which may be done very largely when it is in time of high Masse.

*For the day tyme.*

**I**N all the day time, oftentimes endeauour to offer, that which thou

thou doest sayest and thinkest, to our Lord, with greate desire to please him in it. And because it is most certaine that he is really present at euery thing, do that which thou shalt doe as if thou wert before him, and say vnto him.

**M**Y Lord God, I doe this, because it doth please thee that I should doe it: because my Superior doth ordaine it so, who supplieth thy place; or because my Religion hath so ordained it. I beseech thee ô Lord, that it may please thee that I doe it, and receaue my good will: and

C 4      that

that whilst I occupy my self  
in this , all the Angells, and  
Saintes in Heauen , and all  
the iust vpon earth , may  
praise thee .

And say to the holy Angell who  
doth accompany thee .

My holy Angell I de-  
fire thee that whilest I doe  
this thou praise our Lord  
for me , and supply my de-  
fectes , and offer vnto him  
this my poore labour .

Thinke whilest thou art doing  
thy Obediences , how many Reli-  
gious and seruantes of God are at  
that time recollected in Prayer &  
Contemplation , or saying Masse,  
or in other exercises of deuotion  
and

and loue of God ,and say thus to  
our Lord.

O my Lord,because thy  
pleasure is that at this tyme  
I doe this , I reioyce much  
to doe it because it is thy  
will ,and I reioyce likewyse  
that in this houre so many  
of thy seruantes are louing  
& praying thee ; I beseech  
thee that thou make me  
partaker of all their prayers  
and vertues , & of the cha-  
rity wherwith they loue  
thee,& of the prayses which  
they giue thee, and of al in  
whatsoever they please thee,

and that thou vnite this poorenes of my works with all the mysticall body of all those who are in your fauoure.

*For Dinner tyme.*

When thou art to sit downe to eate, after thou hast giuen the blessing, kneele thee downe, and say in this manner.

**L**Ord Iesus Christ my Redeemer, I giue infinit thanks to thy diuine Maiesty, for that thou hast sustayned me all the dayes of my life, and prouided mee of necessary maintenance



nance so abundantly, for that which I haue to much of, others who better deserue it would hould for dainty if they had it. I giue thee many thanks ô Lord for all that which thou hast created for the sustentatiō of man, especially for this which this day thou hast sent me; and I thanke thee much more, for that thou hast made thy owne precious body and blood, foode and sustenance for ioules: & for that thou being the Creator of all, desired ma-

ny times in this life to suffer hunger & thirst for me, and didst not refuse to taste the bitternes of gall & vinegar. I humbly desire thy diuine Maiesty for the merits of the most sacred Virgin Mary thy Mother, and of the most holy Saint Ioseph her spouse, and for all the times that thou didst eat at their table, that thou giue me grace, 'that at this tyme I may take the sustentatiō which is necessary for the conseruatiō of my life, & that I may be the more-  
able

able to serue thee therewith;  
and that I may take it with  
that temperance and mo-  
deration which is conueni-  
ent, that in vnion of all  
those times which thou  
didst eat and drinke it may  
be to thy glory: who with  
the Father and the Holy  
Ghost, liuest and raignest  
world without end Amen.

Note, that thou forget not, al-  
waies to leaue somewhat of euery  
thing thou shalt eat, although it be  
but one morsell, for our Saviour  
Christ: for it is no lesse merit then  
to leaue it for the poore: and also  
thou must leaue it with the same  
affection and reuerence as if he

were to eat it: for I tell thee certainly, that it will no lesse please him then if he did eat it: and likewise leaue not the worst, nor that which thou hast to much of, or canst not eat; for this is small reuerence: but rather that which thou most likest at the meale time, take from it one morsell, and lay it aparte with great respect and cleannies for Christ, and feare not that thou shalt want for thy sustenance, nor let it not trouble thee that afterward they doe with it what they please, although they cast it away, for thou shalt not loose thy merit, for now thou hast done that which concerned thee, and as I haue said, our Lord doth no lesse accept it, then if he did eat it.

Whilest thou eatest, imagin that thou seest our Lord eat with the sacred Virgin and Saint Iosep:

see

see with what pouerty tēperance and measure he eateth, and make account that thou art set at his table; that thou maist endeauour to eat with the like temperance and composition, as if thou didst eat there.

When in the day tyme thou art negligent in some ill thought, or dost speake a word to much, or committest any imperfection, or fault, turne presently into thy selfe, and giue a knock vpon thy breast, or lift vp thine eyes to heauen, or doe some other action exterior or interior: and turne to our Lord in thy hart & say vnto him.

I desire thee O Lord to forgiue me, thou knowest how miserable I am, there can be no other thing expected of me but faultes &

imperfections, if thou dost not asist mee, I shall fall into many worse.

Obserue that this is an aduise of much importance and profit, which all doe giue that haue had much experiēce in spirituall matters, to endeaour all the day time, to make many actes of loue to God, and to lift vp the hart vnto him although it be faintly, saying vnto him some wordes of affection, wherfore thou must consider that he is alwaies with thee, & is present at all that thou doest, sayest or thinkest, at all times and in euery place: and so from time to time thou must turne to him inwardly in thy hart, and say, vnto him some one of these prayers that follow, or other such like, which the Holy - Ghost shall teach thee.

*Iacu-*

*Iaculatory Prayers.*

**O** My Lord, happy are they that alwaies occupie themselves in louing, praying and seruing thee, and in fulfilling thy will. O God of my soule, how little is it that I loue thee, where Lord shall I loue thee with all my hart? when shall I perfectly fulfill thy will. O most benigne FATHER, I would I had neuer offended thee, although it had cost me my life. ô Lord I would

I

I were sure that I should  
neuer - more offend thee.  
Happy are thy that are  
now secure of it. May it  
please thy diuine Maiestie  
that I may rather suffer a  
thousand deathes, and all  
the afflictions of the whole  
world, then offend thee. O  
Lord forsake me not, nor  
seperate thy self from me,  
for thy holy names sake. O  
infinīt goodnes haue mer-  
cy vpon me and doe not  
any more remēber my ini-  
quitie. O my God, & my  
mercie, I would y<sup>t</sup> I might,  
so



so inwardly feele the offences that I haue committed against thee, that my hart might breake with sorrowe.

O good Iesu, most louing spouse of my soule, doe not suffer mee to seperate my selfe one moment frō thee.

O most sweet I E S V, the sweetnes of my hart, graunt that I may abhorre all dainties, and delightes beside thee.

Bath me ô my Lord in thy blood, and drowne me in thy woundes. Imprint in my soule the cōtinuall memo-

mory of them , and of thy passion . Teach me to doe thy will, and giue me grace to fulfill it perfectly. O King of glory , make perfect all my workes according to thy pleasure . O loue of my soule, graunt that I may loue thee aboue all thinges, and that I may not loue my self but in thee , & for thee, nor that I may desire any thing but for thy glory .

With these, or the like wordes which thy deuotiō shal teach thee, thou maist frō time to time lift vp thine hart to God; and if  
thou dost

dost force thy self to continue it, though it be but with faintnes, thou shalt in short time see the great profit which thou shalt reape, with the fauour of our Lord.

*An Aduertissement to renew  
the Profession.*

**I** Desire also to giue thee on aduertisement very easie, and of much profit: and that is, that eue-ry day, whether it be in the morning, or when thou dost heare Masse or at any other time thou shalt thinke good, that thou renew the Profession which thou hast made. The which thou maist doe in this manner following.

**M**Y Lord God, when  
I made my Professiō  
I promised thee to liue all  
my

my life vnder Obedience,  
& to be subiect to the will  
of my Superiors; and to li-  
ue in Pouertie and Chaſti-  
tie; and with this I offered  
my ſelfe wholly to thy ſer-  
uice, not to be mine owne  
any more but wholly thine.  
I reioyce much to haue  
done it, and if I had not  
promiſed it, I would now  
promiſe it, and I doe pro-  
miſe it anew, and it doth  
griue me in my ſoule, that  
I haue not performed it  
with the perfectiō I ought,  
and I promiſe from hence-  
for-

forward to fulfill it very entirely: and beseech thee to giue me grace so to doe.

And know thou, that if thou dost this sincerely and from thy hart, that euery time that thou dost it, thou shalt haue the same merit which thou hadst when thou madest thy Profession And furthermore our Blessed Father Dionysius the Carthusiā doth affirme, that whosoever doth this from his hart, euery time he doth gaine the same Indulgence and remission of all his synnes which he gained when he made his Profession.

And marke well, that in fulfilling thy Obediences, and necessary workes, thou bee not idle, nor occupie thy self in impertinent thinges: but endeouour to recollect thy self some time, to treat with our Lord alone, about the affaires  
of

of thy soule, or to read in some deuout booke, where thou maist learne what thou oughtest to doe, or to some other spirituall Exercises: for if thou put to thy diligēce, there will not want some-times for this purpose, which may be stolne without hinderance to the thinges thou art bound to. And should it for certaine that our Lord will much esteeme those spare times which thou dost spend in this manner: & that he will that thou shalt profit more in them, then others in many idle houres which they haue. And that this aduertissemēt is so much more necessary, by how much thou art more occupied in exterior exercises.

With those few instructions, if thou endeaour diligently to keepe them, and to exercise thee in them, thou maist passe the day  
in

in thy laboures and Obediencies  
reaping of much profit to thy sou-  
le, by all of them.

*The examining of the  
Conscience.*

**A**T night before thou lyeſt  
downe, in any caſe procure  
to haue ſome ſpare time to enter  
into reckning with thy ſelf: and  
that thou maielt the better doe it,  
make account that this night thou  
ſhalt dye, and muſt giue account  
of thy life in a tribunal ſo rigorous  
as is the iudgment of God: for this  
ſhall once bee, and thou doſt not  
know when, nor the day, nor the  
houre: it is reaſon that thou be al-  
waies prepared; and becauſe they  
remit thee to thy ſelf to take ac-  
count of thy ſelf, it is requiſite  
that thou take it with rigour.

D

Ex-

Examine very well all that thou hast thought, spoken and done, how thou hast fulfilled thy duties, how thou hast spent thy time, how thou hast kept silence, and other Religious obseruances; and be very sorrowfull for that thou shalt finde thy self to haue failed in, and purpose to amend it, and to confesse it in due time: and omit not to take for euery particular defect, some pennance agreeable to the fault, as for example: if thou hast exceeded in eating or drinking, to abridge thy self of some thing the next day of thy meat or drinke, and so of other thinges: in such sorte that no defect passe without some chastisement, and some pennance how little soeuer it be, although it be but to say one Creed, spreading thine armes in the manner of a Crosse, or three times the Pater noster, yea and though



though it be but to say one Ave Maria, in signe that it grieveth thee to haue committed that fault. The examination of thy conscience being made in this manner, kneeling downe thou shalt say thy generall confession, and presently thou maist say in this manner.

Lord God my Creator  
I giue infinite thanks to  
thy diuine Maiestie, for all  
the fauoures and benefites  
which thou hast 'done mee  
this day: for that thou hast  
giuen mee my being, my  
life, and my health, & my  
sustenance And for the vse  
of all the creatures which  
thou hast created for my

seruice: and thou hast done  
me other innumerable fa-  
uoures, aswell corporall as  
spirituall: and hast deliue-  
red & preserved mee from  
innumerable perills and  
dangers into which I might  
haue falne: for all these and  
for every one of them in  
particular I giue infinite  
thanks vnto thy diuine  
Maiestie. What can I ô my  
Lord offer in thanksgiuing  
for so many benefits, for of  
my self I haue nothing to  
offer? I as a faithfull Chri-  
stian, and a member of this

m v-

mylticall body thy church,  
made partaker of all the be-  
nefites which are in it, I doe  
offer thee all the merits of  
my Lord Christ Iesus, and  
of his most holy Mother  
& all the Saintes, all what-  
soever they did doe or suf-  
fer in this world through  
thy grace, all the time which  
they liued in this world, &  
the charity wherewith they  
loue thee now in Heauen,  
and the prayses they giue  
thee, togeather with all the  
praises of all the blessed spi-  
rits: I offer vnto thee all

D 3

this:

this with a desire that I could loue and praise thee with all the perfection that they doe loue and prayse thee, and in like manner I doe offer vnto thee all the merits, of all the Saints & Iust which doe now liue in this world: all the charitie wherewith they loue thee, and the fidelitie and diligence wherewith they serue thee; all the Sacrifices and Prayers which in this day haue bene offered thee throughout the vvhole world, especiallie those in  
which

which there haue bene made particular memory of mee: and of which I am particularly partaker, all the Fastes, Pennances, and deuotions, and all other vertuous workes, which haue bene pleasing vnto thy diuine Maiestie, I doe offer them all vnto thee. And in vnion of all this treasure I doe offer vnto thee my owne pouertie, all which in this day I haue done, spoken, & thought, I doe offer it all in thy diuine presence, If any thing

D 4      haue

haue bene good, and pleasing vnto thee, it is thine owne, and hath proceeded of thy grace and fauour, & for such I offer it, to the glory of thy soueraine Maiesty. All which hath bene ill, blameworthy and imperfect, is mine owne, and myne owne doing, and I offer it likewise in thy presence, that thou maiest amend it, and pardon it. Of all wherein I haue offended thy diuine Maiestie, in my thoughtes, wordes and workes, it griueth mee  
from

from my hart, and I purpose amendment by thy fauour and grace.

I desire thy diuine mercy, that thou wilt please to open the eyes of my vnderstanding, and graunt me grace to know my faultes, defectes and imperfections, and graunt me grace to doe true and wholesome penance for them, and thy fauour & helpe frō henceforward to amend them, & to reforme my euill customs, and to liue with more care and diligence in

D 5

thy

thy holy seruice.

O my Lord God and  
Creatour into thy diuine  
handes I cōmend my soule  
and body, and my spirit &  
all my senses and powers, I  
beseech thee that thou take  
me into them, and that  
thou keepe mee this night,  
and giue me thy grace that  
I offend thee not in it; and  
that thou wilt suppress the  
forces of all mine enemies,  
that they may haue no pla-  
ce nor power in mee; and  
that it may please thee that  
now I giue this rest to my  
bo-



body, for to be able the better to serue thee, in vni- on of all the times which my Sauour Christ I E S V did sleepe and rest whilst he liued in this world.

Most holy Virgin Ma- ry my Lady, and all you glorious Saintes which in this day haue entred into glory, & my holy aduocates and intercessors I humbly desire you that you defend me, keepe me, and deliuer me from all euill and dan- ger, waking and sleeping, and that you alwaies pray

to our Lord for me.

Holy Angell my keeper  
I beseech thee, that thou  
defend mee from all mine  
enemies visible and inui-  
sible, and deliuer mee frō  
all that in mee may offend  
the eyes of the diuine Ma-  
iestie. And that whilest I  
sleepe thou praise our Lord  
for mee, for I cannot doe  
it in this time: & raise mee  
vp in a conuenient time,  
that I may praise him, and  
may returne a new to im-  
ploy mee in his holy ser-  
uice.

My

My Lord I E S V Christ,  
I desire thy diuine Maieſty  
that thou giue mee thy  
blessing, that with it I may  
take sleepe and rest conue-  
nient, to thy glory.

And with this lifting vp thy  
self, make the signe of the Crosse  
vpon thee saying:

In the name of the Fa-  
ther, and of the Sonne, &  
of the Holy Ghost Amen.

**T**Ake good heede when thou  
layest thee downe, whilst  
thou canst not sleepe, that thou  
doe not giue place to impertinent  
and idle thoughtes which the are  
offered, for it is the diuels inuen-  
cion, for with this he endeauor-

erth to entertaine the time, and to hinder thee for taking conuenient sleepe, that afterwarde thou mayst be forced to sleepe, when thou shouldest wake: of which also other greater inconueniences are wont to followe; for after idle thoughtes come vicious: and for this cause, endeauour to make a custome to cast out presently all imaginations which then are presented thee, and beginn in laying thee downe to say some thing which thou hast most deuotion vnto, till with that, sleepe take thee, for this occasion and all other the prayer of the *Pater noster*, *Aue*, and *Creed*, are very fitt: saying it once, twice, or many times. Thou maist also consider, how our Sauiour Christ, when he was in the desert slept vpon the ground, and in the open ayer, without hauing eyther lodging or bedd, although

though it was in the coldest of winter . And yet all the time that he went a preaching , the most nightes he went to the moūtaines, and there passed them whole, out in prayer: for considering thus, thou maist say vnto him .

I réder thee many tháks  
my Lord , and my King,  
that thou giue mee a bedd,  
and a lodging , for to ease  
and rest my self: for there  
are many in the world  
which haue it not , and de-  
serue it better then I doe ;  
and thou thy self who art  
King of Heauē and earth ,  
had not where to rest thy  
head

head, I desire I ord to haue  
such force and spirit that I  
might at all times day and  
night occupie my selfe in  
praying thee, but because  
I canot doe it, I desire thee  
that thou receaue this in  
thy seruice, that I take this  
rest, that I may serue thee  
with more force & strégh:  
& that in the meane while,  
thou deliuer mee from all  
that in mee may be offen-  
siue in thy sight.

With these and such other like  
prayers, as thy deuocion shall  
teach thee, thou maist intertaine  
thy selfe vntill such time as thou  
shalt

shalt sleepe: and so the fantasies and illusions of the diuell shall have no place: and the sleepe shall be profitable both to thy body & soule.

when thou shalt rise to Mattēs, remember that Christ our Lord although he trauailed much in the day time ( for he alwaies went preaching and trauailing from one place to another ) for all that, how weary soeuer he was, at the night time he went to the mountaines and desertes, and there passed them whole in prayer as it is aboue - said: then what a small matter will it be, that thou, although thou feele thy selfe somewhat weary by thy laboures in the day time, that thou force thy self to watch three or foure houres in the night in prayer for thy owne health, and to beare him companie? According to this, en-

deavour

deauour that thou employ the time well which is appointed for it: and that which thou now takest from thy sleepe, endeavour to make benefite of it, & although drowfines molest thee, let it not overcome thee, put to thy good will, for Christ will complaine of thee, as he did complaine of his disciples; when he tould them: *euensoe, could you not watch one houre with me? watch and pray, that you enter not into temptation.*

And belieue that if thou dost force thy selfe to accompany our Lord in his watching and prayers, thou shalt feele greate comfort, and notable benefite, in resisting of nature, and ouercomming this difficultie. And let all be to the greater glory of the same Lord, whom let all Creatures praise world without end Amen.



\* *Because it is not sufficient to doe good workes alone, but is as well necessary to doe pennance for the euill we do, this Memorall following is set downe for the good vse of the most Holy Sacramēt of Pennance.*

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*A Memorall and Aduertissement to confesse himself of those faultes into which Religious, & persons which doe often confesse, are ordinarily wont to fall into.*

**F**irst he must accuse himself of the want of disposition which  
he

he hath, as well to confesse himself, as to receaue our Lord, in his manner.

I accuse my self, that I haue not vsed that diligēce I ought in disposing me to receaue these Holy Sacramentes. That I haue not so greate sorrowe and repē- tance for my faultes, nor so firme and true a purpose to amend them as I ought: neither haue I prepared my self with that recollection, and consideration, for the receiuing of our LORD, which is needfull, and that  
ordi-

ordinarily I receaue these Sacramentes with want of all this . That I haue falne into faultes which at other times I haue confessed, and generally I haue vsed little diligence in reforming of my euill customes. Here he must accuse himself in particular, if there be any fault which he hath confessed before, as if he haue forgotten any sinne, of which he had scruple and purpose to confesse it. Or if he haue confessed some faultes without purpose to amend

amend them, or such like matters. If after receauing our Lord he haue bene easily distracted or disolute; & did not giue him thākes with the repose and deuotion conuenient.

After this, which is as a preparation, the whole examining of the Conscience may be reduced into three pointes: To that which a man ought to doe towards God; and towards his neighbour; and towards himself.

*Towards God.*

**A**S for the first. I accuse mee that I am greatly faulty in the loue which I  
owe

owe to our Lord; and haue  
very little desire to please  
him. ¶ Those things which  
belong to his seruice, I haue  
done them more of a cu-  
stome, or for compliment,  
or for necessitie, then with  
affection of charitie & for  
his loue. ¶ I haue had little  
care to walke in his presēce,  
& to keepe him in my me-  
mory. ¶ I haue not bene  
answerable to the inspirati-  
ons which I haue had, to  
refraine from those thinges  
which might offend him,  
and to doe those thinges  
which

which might please him.

¶ In many particular things I haue more followed myne owne will and disordinate appetite, then the inward instructions of reason. ¶ All the thinges of the seruice of our Lord, and his diuine worship, I haue done with many defectes, negligences and imperfections. ¶ I haue said those thinges of dutie, with very little attencion and reuerence. ¶ I haue had many distractions, and vsed little diligence in casting them

them away.

Here he must manifest the notable faultes which he hath committed, as if he had any notable distraction, and that continued long time: mentioning if it were voluntary, or if he were negligent in resisting it. If he slept, or were drowsie, and if he did supply the defectes he made. If he did not assise in the Church and diuine seruice with respect, attention, care and watchfulness.

*Towards our Neighbour.*

**I** accuse my self that I doe not loue my Neighbour as my self, and as I desire to be beloued of others. ¶ I accuse me that I haue giuen  
E some

some occasions of griet to my Brethren, in wordes, or in actions : by negligence, or indiscretion, or of malice. ¶ I accuse my self that I haue had some motions of indignation or anger against my Neighbours. ¶ I accuse my self to haue scandalized my Neighbours giuing them euil example or occasion to sinne. ¶ I accuse my self of rash iudgment which I haue had of some thinges that I haue seene or heard, which might haue bene turned to a good mean-



meaning, I haue deemed  
& suspected euill of them.

Here he must declare two things; the one, if that which he iudged was a grieuous thing, or a light or ordinary matter: the other, if he did iudge it determinately, with full deliberation that it was so, for this is iudgment: or if only it was a suspicion, that although he did belieue some ill of his Neighbour, yet not with such certainty, that there did not remaine a doubt that he might be deceaued? and this is a greater or lesse fault, as the thing which is suspected is more or lesse grieuous; and as the shewes, or coniectures there are to suspect it, are greater or lesse: and as the suspicion is more or lesse vehement.

*Towards himself.*

**H**E must examine that which he hath offended in thoughtes, wordes, and workes.

*As to his Thoughtes:*

**I**accuse me to haue had idle thoughtes without profit, and to haue continued in them wilfully, or to haue bene very negligēt in casting them away. And idle thoughtes are all those, which are not thought vpo for some good end, or for his owne profit, or for the profit

profit of his Neighbour. Which albeit they haue no other euill or vice, but vnprofitable, and without any benefit, they are venial sinnes, like as idle wordes.

Besides this he must examine and accuse himself, of the vitious thoughtes which he hath had: as for example, if he haue had thoughtes of pride, or of vaine glory, or of his owne estimation, or of anger, or enuie, or of reuenge, or dishonest thoughtes.

In all these he must de-

E 3

clare

clare it his entertaining of them were longe or short, if they were with much delight or little, with all the circumstances which may make the faulte more or lesse grievous, without making particular mention of other thinges, which doe not agrauate or diminish the sinne.

He may generally accuse himself that he hath little care to keepe cleannes of hart, and to mortifie all his disordinate and vicious affections: to haue follow-  
ed

ed the motions of proper  
loue, proper will & proper  
iudgment.

*As concerning his VVordes.*

**H**E must accuse him-  
self if he haue spoken  
idle words. And as we haue  
said of idle thoughtes, so  
idle wordes are all those,  
which are not spoken for  
some vertuous end, as to  
the glory of God, or the  
profit of his Neighbour,  
or his owne.

If he haue spokē iesting,  
flattering, or scoffing wor-

E 4

des,

des, of tales, or iestes, or derision, of scoffes and frightes, although they were in small matters.

If I haue spoken wordes of murmuration or detraction: declaring if it were in great or small matters: If he haue tould any lye eyther iesting or pernicious, and if he haue broken silence.

If he haue vttered words of pride, or boasting, or in his owne commendation, relating thinges whereby they may the more esteeme him,

him, especially if he haue exceeded or lyed in them, or haue spoken them aduisedly with this intention.

Finally he must accuse himselfe of all that he shall finde himselfe to haue offended in his wordes, without telling in particular that which was, or of whom it was: for there they must not tell histories: but only that which is necessary that the Confessor may vnderstand, that that which he hath spoken, is so great a sinne, or of malice.

*As concerning his workes and  
Omissions .*

**H**E must accuse himself  
if he haue bene busi-  
ed in impertinent thinges  
and vnprofitable , for like  
as there are idle thoughtes  
& idle wordes , so are there  
idle workes , which are of  
no profit or commoditie ,  
but only of occupation , es-  
pecially if he haue attended  
to thinges of vaine curiosi-  
tie .

If he haue bene idle and  
spend the time ill ;

If



If he haue failed in the obseruations of his Religion: as to goe out of his Cell, or not to occupy himself in it, according to the intention of the Order, & the Statutes and his Superiours.

If I haue exceeded in eating, or drinking, or sleeping more then is necessary. Or taking these thinges more for sensualitie and delight, then for necessity.

For hauing bene sluggish to vertuous exercises, and for omitting to doe

many good thinges which he might haue done, only by negligence.

Of the faultes which he hath committed in the Obediences comitted to his charge.

Of the imperfections he hath in the vowe of Povertie, for hauing to many and superfluous thinges, & his affection very much glued vnto them, for spending the goods of the communitie, more then was necessary to passe moderately. And y through his fault  
and

and lauishnes some things  
are lost which might profit  
the communitie, or the  
poore.

*Aduertisements.*

**A**S cōcerning the Memoriall  
abouesaid, it is to be noted,  
that it is not so set downe, that  
they should confesse as it standeth  
here, for it is not necessary: but  
only that it may helpe the' memo-  
ry, for the examining of the con-  
science, and to runne ouer those  
thinges wherein ordinarily they  
are wont to offend. But every one  
when he doth examine his con-  
science must note those thinges  
wherein he findeth himself to  
haue offended, and to keepe them  
in remembrance, and of these he  
must cōfesse himself, or of others

which he shall make scruple of.

Likewise let him obserue that in confessing of his faulces he vse not generall wordes, but particular and distinct, that may declare to his Confessor, the particular actes wherein he hath offended. As for example, it is no good order to confesse himself, saying: I accuse me, that I haue not bene in the diuine seruice with such reuerence as was conuenient: for this is a generall thing; which he may say who hath bene with most attention. But he must say determinately. I doe accuse me that I haue had distractiōs in time of diuine seruice: or haue bene negligent in casting out those thoughtes which there haue hapned: and so of many like thinges: in such sorte, that alwaies he declare that which is most particular, and distinctly, that he may know

know in what he hath bene faulty.

Marke likewise, that it is very good councell in ordinary confessions, after having confessed the sinnes which he remembreth at that present, to add some of his lifepast, which are certaine and knowne sinnes: but it must not be in generality, but particularly, as to say. I accuse my self that in times past I haue spokē many idle wordes, or haue lyed, or sworne without cause, or such like things which he shall thinke meete: or those whereof he hath more true contrition and repentance, for by this, if it be done duely, many inconueniences are made secure, which by ignorance or indisposition might happen in the Confession.

Above all this let him obserue that dorth cōfesse himself, to haue

a generall dislike of those faulces which he hath to confesse, and a purpose or desire to amend them: for in this principally consisteth the obtayning of the fruit of the Sacrament. And how much this sorrowe for sinnes and the purpose of amendment is greater & more perfect, so much more is the fruit that is obtained; and so in this the principal diligence is to be placed.

For the sorrowe and dislike of sinnes, it importeth much to consider, that those sinnes which he desireth to confesse, haue offended & displeased Almighty God, whome we are so much bound to loue, serue, and please: and by consequence they haue offended and displeased all the Angels and Sainctes of Heauen, and how little sinnes soeuer they be, he ought to choose, to suffer all the torment-

mentes in the world, rather then to commit one of them.

And likewise it is good counsell and of much importance, before he confesse himself, to place himself some space of time before our Lord, and to make discourse of those thinges he hath to confesse, or of some of them, saying with all affection of hart.

Lord I see the great obligations which I had to serue and please thee, and not to offend thee, although it were for no other cause then the great fauoures & benefites which thou art alwaies doing me, and for the great loue thou bearest me:

me: but I am a sinner, frayle and miserable: it griueth me that I haue offended thee in so many thinges: it griueth me that I am no better prepared to receaue thee, and to confesse my sinnes: it griueth me that I haue so little reformed my selfe to amend them: it griueth mee to haue committed so many defectes in diuine seruice, to haue giuen such place to vnprofitable thoughtes, to haue exceeded in wordes, to haue spent the time so  
ill



ill &c. I purpose as much as lyes in mee to amēd all, and I beseech thee to giue me grace that I may now confesse my sinnes as I ought, and that I may amend them, and that thou accept this confelsion, and supply the wātes which are in mee to receaue they Sacraments.

In this manner he may declare the thinges which he hath to cōfesse, or some of them, because it doth helpe much, to tell them in this sort to our Lord, to moue to contrition and dislike of them; & after all this to add.

In

In like sorte I am sory  
for all the finnes which I  
haue committed in all my  
life since I had vse of rea-  
son; as oftentimes as I haue  
broken thy holy Cōmaun-  
dementes, and left thy ho-  
ly will, eyther by thoughts,  
wordes, or workes, or o-  
mission, or by any other  
way or meane.

And let him endeavour al-  
waies to make this generall  
actes of contrition, for it  
comprehendes all finnes  
both mortall & veniall.

All this is very easie to doe to  
him

him that will inure himself with it, and of very great profit and importance to reape fruit by the Sacramentes.

As concerning the purpose of amendment, it is to be noted, that it is not necessary that he belieue, and hold for certaine, that he shall not fall againe into the same faultes, which he will confesse, for that should rather be a manner of presumption to belieue it or to thinke it. But rather he must thinke lowly of himself, and that he is so fraile that he shall turne againe to them, if our Lord doe not assise him. It is sufficient that he purpose as much as in him is, to vse diligence to amend them: and at the least, let him desire and aske grace of our Lord to that end.

Hauing made an end of his confession, let him add,

For

For this and all other in which I haue offended our Lord, since I had the vse of reason till this instant, by thought, worde, or worke, I doe accuse my self, and I am hartily sorry for all of it, and I purpose amendment, and desire Almighty God to forgiue me, and of you my ghostly Father in his name, I desire pennance and absolution.

And presently hauing done what belongeth vnto him, whilst the Confessor doth his dutie, let him much endeavour to recollect his thoughtes and spirit: and to  
heare

heare with great humility and resignation, all that he shall say vnto him, not considering the person of him that speaketh, but that he is Christes Vicar, and a Minister of the Church: and that to receaue benefit by the Sacramēt, he ought to submit himself to the authority of the Church, & to her Minister. And that he is there as one guilty, who hath acknowledged his fault subiect to the sentence they shall giue him, and ready to receiue it and fulfill it. And let him accept with great reuerence, any aduise, counsell or admonition, which shall there be giuen him, respecting the perso of Christ, in whose name his Minister speaketh vnto him.

Whilest the Confessor pronounceth the Absolucion, from the time that he beginneth to say, *Miserere tui &c.* let him endeavour much,

much, to recolle& his hart and mentally to make this discourse.

Lord Iesus Christ which hath left authority in thy Church vnto Priests, to loose and binde soules, I haue confessed my sinnes vnto thy Minister as much as I know: I know that in these and many others I haue offended thee. I am sory aswell for these as for others which I haue committed in all my life time: and I purpose by thy grace and fauour amendment of all. I beseech thee that thou  
graunt

graunt me absolucion, &  
benefit of this Sacrament  
to thy glory, Amen.

In any case let him endeavour  
to make this discourse or the like,  
whilest they giue him absolucion,  
and to doe it from his very hart,  
for it is the key to receiue fruit by  
the Sacrament. And when he is  
not disposed to do this so effectu-  
ally, at the least let him say these  
few wordes.

O my Lord I am sorry  
that I haue offended thee,  
and by the assistance of thy  
grace I purpose amendmēt  
of it.

†

Con-

*Considerations to receiue the  
most holy Sacrament.*

**I**N the most holy Sacrament of the Altar, is really and truly, the person of our Lord I E S V Christ, who is the fountaine of all goodnes: And as the fountaine doth not giue water, by waight or measure; but that euery one take what he pleaseth, according to the vessell he bringeth, so it hapneth in the most holy Sacrament, that euery one receiueth the grace he desireth, according to the disposition he hath, And therefore it importeth much that euery one dispose himself the best he may for the receauing of it.

This disposition is in two manners. The one consisteth in coming to it with great puritie of  
con-



conscience, and for this end serueth that which is beforesaid of the manner of confessing, & that sufficeth. Because it is presupposed, that Religious persons, and those who doe often communicate, doe first of all well cleanse their conscience, not only of great sinnes, but even of the very least, by contrition, and confession, and true penance. The other manner of disposition consisteth, in endeavoring to come to the Sacramēt with actual attention and deuotion, and consideration of that which he doth receiue, and with affection of the will. And this may be helped diuers wayes, and with sundry considerations. For our Lord Iesus Christ is to the soule all that she hath neede of, and all that she can desire, for which cause many and sundry titles and offices are attributed vnto him in holy Scrip-

ture. For he is called, King, Sheepheard, and Maister, and Priest, & Phisition, and Frennd, and Father, and Spouse, and other like names innumerable. And not being able to consider the all together, it is a thing very profitable, to thinke on him, sometimes in one manner and sometimes in another: for by this varietie, diuers and new affections of deuotion are stirred vp in the soule. And it is intended here, to set downe diuers considerations, to choose for euery day of communion one. But first it is needfull to obserue some generall and common thinges.

First, which is as the foundation of all the other considerations. Thon maist consider how in the most holy Sacrament is truly and really, the person of our Sauour Christ Iesus, true God and true man.

In

In as much as he is God, thou maist consider that vnspeakable greatnes, in comparison whereof all the frame of this world is no more the one little dropp of dew, or one graine of mustard seede; and that infinit Maiestie, in whose presence the pillars of Heauen doe tremble, and the highest Seraphines & Princes of glory doe quier & shake for with one onely word he made it all, and with another he is able to destroy all. That omnipotency, eternity, and infinit wisdom, with other perfections and greatneses which are included together in saying that that Lord is true God.

In as much as he is man, thou maist consider, that he is a King and vniuersal Lord, and supreme Emperour of all that is created, who is in that Throne of glory set at the right hand of his Father, to

whome all the Court of Heauen doe acknowledge subiection and obedience, aswell Angells, as men, and all doe kneele downe and prostrate themselues before him, and doe adore and reuerence him with greate humilitie, and doe serue him with feruent loue: and deuils of hell doe tremble at his onely name, & kneele to him, and doe worship him although against their wills.

This Maiesty and greatnes of the person of Christ, aswell in that he is God, as that he is man, thou must pōder it very well, that afterward it may cause in thee more admiration and more loue, to consider that so great Maiestie is humbled & abased; to communicate himselfe so familiarly and frendly to men, as he doth communicate himself in the most holy Sacrament.

Secondly thou must obserue, that by that which is already said it followeth, that before thou communicate, thou must make many actions of humility & obedience. Of humility, in acknowledging how vnworthy thou art to come to a Lord of so great Maiesty, or yet to appeare before him, how much more to receiue him: acknowledging that thou art a vile worme, dust and ashes: and with this breeding in thy soule a very profound reuerence & humility. Of Obedience, making within thy self this protestation, that if thou come to receaue him it is because he doth so commaund it, & Will that his Sacraments be receaued; and because thou knowest that it is his pleasure, and that he is pleased with it: and that otherwise thou wouldest not presume to receaue him.

Thirdly, thou must marke, that after hauing communicated, thou alwaies endeouour to exercisethese foure pointes, detayning thy self in them, more, or lesse, according to the commoditie of the time and place. The first is to giue thanks to our Lord for the benefit done vnto thee. The second, to desire pardon for thy defectes and negligences. The third, to aske graces and fauoures. The fourth, to offer vnto the eternall Father his onely Sonne, togeather with all his meritts.

As concerning the first point, hauing communicated, thou art to consider how insufficient thou art to giue due thâkes to our Lord for so soueraine a benefit; and so thou must desire with all thy hart, that all creatures praise him for thee, and help thee to giue him thanks, & to offer him the praises they

they haue giuen him from the beginning of the world, and those which they shall giue him for all eternity.

First, thou must offer to God the praises which the most sacred humanity of our Lord Christ Iesus gaue him in the instant of his conception and all the whole course of his life: and principally when he instituted this most holy Sacrament. For as he knew most perfectly the great grace that mankinde did receaue with his Incarnation, and with the most holy Sacrament, and that all men were so insufficient to giue thanks for it: he as head of all, and in the name of all, gaue thanks and most perfect praises vnto his eternall Father, and to all the most holy Trinity.

Secondly thou must offer the praises which the most sacred

Virgin did giue vnto our Lord when she conceiued him in her wombe, and in all the course of her life, especially all those times which she receaued him in the most holy Sacrament after his Ascension to Heauen :

Thirdly, all the praises which all the Sainctes haue giuen him whilst they liued in this world, all the times which they receaued the most blessed Sacrament : and principally those which now all the Angels and Sainctes doe giue him in glory .

Fourthly, all those praises which now all those persons who now worthily and in the state of grace receaue him doe giue vnto him throughout the whole world. Thou must make thy self partaker of all those praises, as a member of this Church, and to desire from thy hart to praise our Lord with  
the.



the hartes and tongues of all. And to acknowledge that although thou alone couldest giue him all these praises, yet thou shouldest come short and remaine a debter because he is more then all praise. And so, ifor a supplying of this want, thou must desire that he himself doe loue and praise himself; for he onely can sufficiently loue and praise himself:

As cōcerning the second point, thou must begg of our Lord, very humbly pardon of all thy synnes, especially for hauing so many times vnworthily receaued this most holy Sacrament, and in particular for the little disposition & preparation wherewith thou hast now receaued him, and for all the faultes and imperfections which thou hast committed at this communicating.

As for the third point, thou

must aske great graces and fauoures, the which thy owne necessity if thou know it will teach thee to aske, Thou maist aske him whatsoeuer thou wilt, with great confidence that he will deny thee nothing, who hath giuen thee himself. And if thou know not to aske any particular, desire our Lord (for he knoweth the intentes wherewith he instituted this most holy Sacrament, and the effects which by his meanes it doth worke in soules) that he will worke them in thine, according to the necessity thou hast of them, and that he suffer not, that through thy indisposition thou be deprived of the fruites for which he instituted this Sacrament.

As for the fourth point, thou must note, that in this most holy Sacrament our Lord giuerh vp himself into thy power, and all the

the treasures of his merits: in such sort, that all which he did and suffered, thou enioyest it as a thing so much thine owne, as if thou hadst done it: for that is no lesse our owne which is giuen vs of grace, then that which we get by our owne trauaile. And so hauing so great a treasure of thine owne, it is reason that thou offer it vp to the eternall Father, that by that all thy wantes and faultes may be supplied. And should it for certaine that it is so acceptable an offering to his diuine Maieslie, that all creatures although we take all the Sainctes in Heauen, & all the Angels, they cannot doe any seruice more acceptable, nor offer him any thing that can more please him, & therefore it is good not to omit so good an occasion. And because this point is of soe great importãce, I thinke it meete

to set downe the manner how  
this oblation may be made, to  
whome a better cannot be offered.

*An Oblation of Christ to his  
eternall Father.*

**L**Ord God most holy  
Father, who for the a-  
boundāce of thy excessive  
charity wherewith thou lo-  
uedst vs, hast giuen vs thy  
onely begotten Sonne, that  
all that belieue in him with  
a liuely faith may not pe-  
rish, bnt may obtaine life  
euerlasting: and that by the  
treasure of his merits our  
faul-

faultes and defectes may be supplied. I although a miserable sinner, but through thy great mercy a faithfull Christian and a seruant of my Sauour Christ Iesus, as such a one, and as a member of his Church, I haue receaued him, and keepe him in my brest as a thing of mine owne, and vnited with mee, and as such in v-nion of the charity where-with thou gauest him vnto vs, and with the charity he gaue himself, and offered vp himself for vs vpon the Crosse

Crosse and doth giue and communicate himself in this most holy Sacrament, I offer him vnto thee, with all his merits, & vertues, to thy euerlasting praise & glory, and in satisfaction of all my sinnes. I offer thee most holy Father all his charity, his obedience, his humility, his pouerty, his curtesie, his patience, with all his other most excellent vertues: that by the may be supplied that which wanteth in me of them, & of all other vertues. And  
be-

because I cannot giue thee  
due thanks for the benefits  
thou hast done me, I offer  
thee all the praises which he  
gaue thee in this life, all the  
time he liued, and all those  
which he doth now giue  
thee in glory. I because I  
cannot fully satisfy for my  
synnes, I offer thee all his  
trauailes, his fastes, his  
watchinges, his wearines,  
his prayers, and all that he  
did and suffred from the  
time of his conception, vn-  
till he did giue vp his ghost  
vpon the Crosse; all the  
griefes

griefes and tormentes of  
his passion, all the blood  
which he shed for me, all  
the woundes which he re-  
ceaued, & the death which  
he suffered. This ô most  
mercifull Father is the trea-  
sure wherein I trust, and  
this is the substance which  
I offer in satisfaction of my  
debt. Looke ô Lord vpon  
the face of thy annointed:  
and because he is thy wel-  
beloued Sonne, in whome  
thou wert alwaies pleased,  
and thou seest him so ioy-  
ned and vnited with mee, I  
be-



beseech thee that thou looke vpon mee with the same eyes of mercy, vnder his protectiō & defence; vnder the shadowe of his merits, I dare present my selfe before thee: that first setting thine eyes vpon him: thou mayest looke vpon me with benignity and clemency, as his seruant, and a thing of his owne. Doe not suffer that one soule may perish who hath so often lodged thy Sonne within her, nor suffer me, to seperate my self from him at any time  
for

for thy infinite mercy and piety.

These foure pointes, and the other two aduertisements it is necessary to haue them well considered, and fixed in the memory, for to exercise them alwaies whē thou shalt communicate, detayning thy self vpon this more or lesse, as time and place permitte applying all in particular, according to the particular consideration thou shalt take that day, & according to the affection and spirit wherewith thou shalt communicate, and the particular necessities in which thou shalt finde thy self. And all for the greater glory of God, whome let all creatures praise world without end Amen.

*Here*

*Here follow some Considerations after hauing Communicated.*

Consider him as a Guest  
of the Soule.

Agreable to that which is said,  
thou maist consider our Lord in  
the blessed Sacrament, as a Guest,  
which is come to lodge and rest  
in thy soule.

**T**HIS day awaking in  
the morning, endea-  
uour to remember those  
wordes which our Lord said  
to Zacheus, who although  
he was a synner, and Prince  
of

of the Publicans, only because our Lord knew he desired to see him, but durst not inuite him, he inuited himself, and said vnto him: *Zacheus come downe instantly and come hither, for this day I wil be thy Guest, and dine with thee in thy house:* make account that he speaketh these wordes vnto thee, and rise vp with this care, to clense and make ready thy house that such a guest may lodge in it. And consider that when some great Lord is to take vp his lodging in the house

house of a poore labouring man, the Lord sendeth all the houshold stufte necessary for the making ready of the lodging, and the charge of the host is only to giue him a house emptied and made cleane, then rise vp with this affection and desire to fulfill it.

And for this end consider first of all, the great loue our Lord hath towardes vs, for being King and Lord of so great Maiesty, whose house and chamber of presence is the Emperiall Heauen,

uen, where he is in that throne of glory set at the right hand of his Father, serued & adored of all the Courtiers and Princes of Heauen, taketh delight to dwell with vs, and to rest himself in our vile cottages and saith, that they are his contentments and delights to be with men, and he doth not expect till that they doe inuite him, because he inuites himself, & asketh them a lodging in their hartes. In the Canticles he saith to the spouse.

*My*

My Sister, and my Spouse open the doore vnto mee. And in the Apocalyps he saith. I am alwaies calling at the doore, if any will open vnto mee, I will come into him, and I will suppe with him, and he with mee. See how much this fauour ought to be esteemed, & how much a poore mā is wont to esteeme that a King or Prince should lodge in his house.

Secondly consider how great a friend this Lord is of cleaunynes, for, for to make himself man, although he

G

choose

choose a very poore Moe-  
ther and humble, yet he  
would that she should be  
a most pure Virgin, with-  
out spott of sinne; yea and  
after he dyed, to be buried;  
he would that a new sheete  
should be bought, and to  
be buried in a new Sepul-  
cher wherein none had ben  
laid. And that which ma-  
keth more to the purpose,  
for to institute the most  
blessed Sacramēt he would  
that a great chāber should  
be prepared, and very well  
made ready, that thou  
maist



maist vnderstand that in this Sacrament, he desireth to be lodged in soules well prepared and disposed.

Thirdly consider, how wheresoeuer he entred he did them great fauoures, He entred into the wombe of the Virgin and enriched her with a thousand giftes and graces, and vertues without number or measure. He entred into the house of Zacharias, Saint Iohn Baptist being yet in his mother wombe, and frō thence he sanctified him,

and filled his Mother and Father with the holy ghost, and gaue them the gift of prophecie. He entred into the world and filled it with light, [with doctrine, with miracles, & innumerable goodnes. He entred into the house of Zacheus Prince of the Publicans and entering in he said. *This day health hath come to this house because I haue entred into it.* And in figure of this, for that the Arke of the Testament had onely remayned in the house of Obededom, the

the scripture saith that God enriched him and all his household. And what King or Prince that lodging in any particular house, doth not great fauours to the Maister thereof, especially if they haue entertained and serued him with diligence and good will.

Then conformable to this, come this day to communicate with this affection, make account that thou seest our Lord Iesus Christ, with great Maiesty, accompanied with Angels,

and Prince of glory, and  
that if he demaündeth of thee  
if thou wilt lodge him, and  
thou doest answere him.  
Lord in as much as con-  
cernes me with a very good  
will, and I am very happy,  
but my house is very poore  
for such a Guest, and there  
is noe household stufte in  
it, nor any preparation fit  
for thy person, but if thou  
please and thinke good to  
doe me such a fauour, thou  
seest here the doore open:  
only I desire thee to com-  
maund it to be made ready  
to

to thine owne likeing, in  
such sort that there be not  
in it any thing that may  
offed thee. I am not worthy  
Lord that thou shouldest  
enter into my poore house,  
but onely with thy word  
thou canst cure, and clense  
and enrich my soule.

In receiuing the most  
blessed Sacrament, thinke  
that then our Lord doth  
come neere and into thy  
house, and that thou goest  
to the doore to receue him,  
and dost cast thy self at his  
feete with great humility &

reuerence, and biddelt him welcome, and desirest his blessing.

Afterwardes giue him many thanks, for that it hath pleased him to enter into so poore a house, and to lodge in it. Aske him forgiuenes for his bad entertainment, and for all the faultes thou hast committed in it: and desire him to supply them with his mercy: and that it be not only for this time but that it will please him to take possessiō of thy house, and take it  
for

for this owne for to rest  
himself alwaies in it. And  
because he is a rich and  
mighty King, that he pay  
for the lodging according  
to his estate, and that he  
doe thee great fauoures.

And for because he is to  
lodge many times in it, that  
he cause it to be trimmed  
vp to his owne likeing, and  
that he free it from strange  
gwestes, in such sort that it  
may be onely kept for him:  
and because he is a King,  
that he make thee a Gentle-  
man, free from the tribute

of synne: and that he giue thee generous and noble thoughtes and desires, and that he receiue thee into his seruice amongst his most trustie seruantes, and make thee of his owne chamber, that thou maist be alwaies in his presence. Aske him forgiuenes for permitting his house to haue bene so often vsed by strangers, of euill thoughtes and desires, and for shutting the doore so often against him. Promise him henceforward to keepe it cleane, vnfrequented,



ted, and ready for him, for  
as often times as it shall  
please him to entre into it.  
Remember thy self of the  
Hostesse of the Prophet E-  
lizeus, of whome the Scri-  
pture saith, that because  
she sawe the Prophet tooke  
delight to be in her house,  
she made him a lodging a-  
parte, and set in it his bed,  
and his table, & his chaire,  
and his candlestick, and all  
other things necessary, that  
alwaies when it pleased the  
Prophet to come, he might  
finde it ready. Endeavour

thou likewise in thy soule,  
to make a lodging shut vp  
and kept, that onely God  
alone may lodge in it, when  
it shall please him.

Reméber likewise, how  
whilst our Lord liued in  
the world, the two holy Si-  
sters Martha and Mary did  
ordinarily entertaine him  
in their house; of which,  
Mary when our Lord en-  
tered into the house, she set  
her self at his feete, to heare  
his wordes, forgetting all  
the rest, and Martha was  
carefull to prepare thinges  
ne-

necessary for his service & contentment: & although they did both please him & serue him, eyther of them in their ministry, yet our Lord did more approue the service of Mary. Then do thou in like manner seeke to entertaine him, and as much as thou maist endeavour to free thy self from all exterior things, and to set thy self at his feete to heare his word, in prayer, meditation and reading & in other spirituall exercises.

But when Obedience or

Charitie shall binde thee to attend to other matters , make reckning that thou goest with Martha , occupied in the seruice and ministry of our Lord , for he said, that that which is done for any of the least , when it is done for loue of him , he will receiue it as done to himself .

*An other day consider him as a  
Phisition .*

**T**His day awakeing in the morning , endeavour presētly to remember  
how our

our Lord Iesus Christ, wēt  
through the world healing  
all infirmities and diseases,  
how incurable soeuer they  
were, with so great charitie,  
that none came to him for  
the recouery of any infir-  
mitie, who did not obtaine  
it. Thē thinke thy self that  
thou art sick of some incu-  
rable infirmity, despairing  
of all humaine helpe, and  
that it comes to thy know-  
ledge that Christ is come  
into these partes, and that  
he cures all that come vnto  
him. Raise vp thy selfe with  
this

this affection , & with this diligence , to goe aske him health for thy soule.

And for this end , consider first , the great loue which Almighty God did shew in giuing vs his onely Sonne for our Phisition as the Prophet Dauid saith . *He fēd his word that he should beale them , and deliuer them from all their infirmities.* And the Sonne of God himself doth commend himself for this office of a Phisition , & doth attribute this name vnto himself when he saith.

*The*

The whole haue no neede of a Phisition, but those who are infirme, and he signified himself to be this by the Samaritan who found a man in the way all wounded and beaten whome the theiues had left half dead, and he cured his stroakes and wonndes. And thou must obserue that the chiefe office of this Lord is to be a Phisition of soules and of spirituall sicknesses: and in signification of this it pleased him likewise to cure bodies.

Secondly consider with  
how

how great charity he did execute this office of a Phisition, with what facility & cherefullnes, and promptnes of minde he went to cure all that desired it of him, this is a thing much worthy of consideration. It was not needfull that the Centurion should say any more to him, then, *Lord my seruant lyeth sick in his bed of a palsie, and much wearied out with the infirmity*; & presently he answered him: *I will come, and heale him.* Another that was Leprous said  
noe



noe more to him but, *Lord if thou please thou cāst make me cleane*, & he answered him. *I will & that thou be cleane instantly.* To the Prince of the Sinagogue, called *Iayrus*, who said vnto him, *Lord my Doughter is a dying, doe me the fauour that thou come and lay thy hand vpon her, that she may liue and be healed*: the text saith that he went presently with him to cure her: and he not only cured her, but also raised her to life, for when they came she was dead. And finally the Gospel  
spell

spell saith, that all those that had any infirme, of all manner of infirmities they brought them to him and that touching them with his hand they were cured; & that those that touched the hemne of his garment were healed of their infirmities: as he cured the woman who had twelue yeares suffred the flux of blood. It is not found in all the Ghospel, that any that desired health or remedie of him, that he denyed it, or showed himself difficult or  
hard

hard to graunt it them : & not only to those that desired it, but also to many that sought it not, he inuited himself to cure them. As to the sick of the Palsey at the Pilcene, for he said to him. *Wilt thou that I cure thee?*

And to the blind man, for he said to him; *What wilt thou that I doe to thee?* And to the sonne of the widdow, without any one desiring him, moued of mercy, he inuited himself to raise him to life: and to many others, that without any one re-  
que-

questing him he offered the health and remedie .

Thirdly consider, that this diuine Phisitian is not only so wise and powerfull that only with his word & touching, he doth heale all infirmities, and giue perfect health, but also had so great charitie, that he tooke vpon himself all our infirmities and sorrowes, as the Prophet Isaiaes saith. And so he tooke all the remedies and medecines which we haue neede of, that they might be more profitable  
to

to vs, and that we might  
encourage our selues to take  
them, he tooke the dyett,  
in fasting fourty daies with-  
out eating one mouthfull:  
& he fasted all his life. He  
swett no lesse then blood,  
with the terrour and feare  
of death: the letting of  
blood, pearching with hard  
nailes his handes and feete,  
and turning all the blood  
out of his vaynes, euen to  
the last dropp. The purga-  
tion of gall and venegar.  
And that which exceedeth  
all admiration, to the end  
that

that he might heale vs of all our infirmities, he ordained vs a medecine of his owne Flesh and blood, & left it vs in the most holy Sacrament, that with it may be most perfectly cured all manner of infirmities: for it cures those synnes that are past, & strengthens our present faintnes, & preserves from that which is to come.

Then conformable to these considerations endeavour this day to come to communicate, with that  
spirit

spirit and affection where-  
with all they came who de-  
sired health of him and  
help for their infirmities:  
considering that he hath  
now no lesse power, nor  
lesse wisdom, nor lesse cha-  
rity, nor other condition  
then he had then. And be-  
cause he did easily graunt  
health to all those that de-  
sired it, and did offer it and  
gaue it to those that did not  
aske it, well maist thou &  
oughtest thou to haue a  
sure trust, that the touch-  
ing and receauing of his sa-

H

cred

cred Flesh and Blood, will be the perfect health of all the infirmities of thy soule.

After thou hast communicated consider that he hath entred to visite thee as a Phisition; Giue him many thanks for that being a Lord of so great Maiesty, he hath pleased to take this office, and to come with so great loue and good will to visite and cure so poore & loathsome a sick persō, who hath nothing to pay him, nor is able to thanke him, for his visitation. Desire  
him



him to pardon the ill smell,  
& all the discommodities  
and lothsomnesse which  
are in thy soule, as in the  
lodging of a sick body, so  
filthy and fulsome: Lay o-  
pen vnto him all thy infir-  
mities and woundes as well  
as thou canst: and if thou  
know them not, nor canst  
not declare the, desire him,  
being so wise as he is, that  
he feele well thy pulse, that  
he may know them, to ap-  
ply a remedie vnto the, for  
thou canst say no more but  
that thou feelest thy self ve-

ry sick and faint : and with this affection thou maist say vnto him with the Prophet ; *Lord haue mercy vpon me because I am infirme , heale me because all the forces of my soule are dissipated . My soule is full of diseases , and infirmities without number haue compassed me . From the soale of the foote to the topp of the head there is no sound part in mee , I am full of woundes and stroakes rankling impostumes . Good Iesus , be I E S V S to me , which is as much as to say . O Saviour , say to my soule , I am thy health .*

*And*

And because the Physiti-  
on is so wise, and is health  
it self, if thou be not per-  
fectly cured, thinke the  
fault is in thy self, which  
dost not suffer thy self to be  
cured, nor dost receiue his  
remedies. Be much afeard  
that he lay not to thee that  
which he said by Ieremie.  
*Now we haue cured Babilon,*  
*and she is not whole, for we*  
*haue left her with her infirmi-*  
*ties.* Aske very earnestly of  
this soueraine Physition,  
that he make thee perfectly  
whole and doe with thee

H 3

what

what pleaseth him, that he cut where he please, by honour, by health, and by life. That he make the purge as strong, & bitter as he wil, & the searing how much soeuer it grieue thee, let him doe in thee all his pleasure. Beseech him earnestly that he forsake thee not, vntill thou hast perfectly recovered thy health, and that he giue thee a receipt of good gouernment, instructing thee what thou shoudest doe, and what thou must obserue for to  
wax

wax strong and to conserue health.

*Another day consider him as a Father.*

**T**His day awakeing in the morning, thinke vpon the Prodigall Sonne, who seing himselfe in a strange land, farr from his Fathers house, all his substance wasted away, and in so miserable estate, that he had not to fill himself with huskes of pease, he turned within himself, and said;

H 4

How

How many hirelinges and  
seruantes in my Fathers  
house haue more then y-  
nough for to sustaine the,  
& I am here perishing with  
hunger? But I will rise vp  
and goe to my Father, and  
aske him forgiuenes, and  
entreat him to receaue mee  
into his house. Then with  
this spirit must thou get vp  
this day, with a desire to  
goe to thy Father, and to  
reconcile thy self to him, &  
to restore thy self to his  
house: and for this end re-  
member thy self well of all  
the

the historie, and when thou shalt goe to the Church, make account that thou art vpon the way .

Consider first of all the inestimable charity of our Lord God , that he being whome he is, the vniuersall Lord of all thinges created, whome all creatures doe serue, adore, and reuerēce for their Lord and God, had so great affection , and did so much esteeme men , that he did adopt and receiue them for his sonnes, and was content that with

open mouth they should call him Father, and so the same Lord did commaund vs, that in the beginning of our prayers we should say : *Our Father which art in Hea-  
uen*. And infinite other times our Lord vseth this name in the Ghospell, your Father which is in Heauen. Maruaile much at so great loue, as the Euangelist *S. Iohn* is amaruailed, when he saith. Looke and see that the eternall Father did soe loue vs, that he was willing that we should call our sel-  
ues



ues sonnes of God, and not only be called so, but in very deed to be so. And in another place; He gaue the power to be made sonnes of God, to all those that be- lieue in his name.

Hence, take good courage, to call God by this name of Father, and say vnto him with the Prophet: *Thou Lord art our Father, & Abraham hath not knowne vs, nor Israel knew nothing of vs.* But marke well that as it is great dignity to haue God for a Father, and to be tru-  
H' 6 ly

ly his sonne, so it bindeth much to behaue thy self as the Sonne of such a Father: for it is a thing without all reason, that a man who is sonne of noble and honorable parētes, behaue himself as a base fellow, and haue a disordered conditiō, and base designs. The endeavour in all things to appeare a child of God; and that he doe not despise that thou call him Father.

Secondly consider, that the loue which our Lord hath towardes vs, is so much

much and so tender, that not being content to call himself and to be our Father, because the Mothers loue his wont to be more tender and dainty, he calls himself likewise our mother; and so he saith by the Prophet Esayas. *Peradventure the Mother may forgett her self of the infāt shee brought vp at her breastes, and not take cōpassiō or pittie on him whome shee brought forth and beare in her wombe: for if she shall forget him, yet will not I be vnmindfull of thee, I haue thee*

*written in my handes . And in another place he saith Like as the Mother doth make much of the child which she hath nourished at her brest , so will I cherish and comfort you . And againe . I will beare you at my breastes , and vpon my knees I will cherish you . Ponder well the loue and delight of all these speeches , & by them all conceiue the great trust and loue of this Lord , and louing Father who doth so much loue thee : and consider that to giue thee this name of a sonne , it did not cost*

cost him any small pryce,  
but that he shed his blood,  
and gaue his life to adopt  
thee his sonne.

Then agreable to this  
come this day to commu-  
nicate with this affection:  
thinke thy selfe like to the  
Prodigall sonne, absent frō  
Fathers house, in a strange  
land, thy patrimony being  
spent, and in as miserable  
estate as he was, and that  
at last, trusting because he  
is thy Father, and his hart  
will not suffer him to deny  
to receiue thee, thou dost  
de-

determine to goe thither,  
and to aske him pardon, &  
thinke thus within thy self.  
*Because he is my Father, he cā-*  
*not but doe like a Father: he*  
*will receaue, he will pardō me,*  
*he will helpe, he will honour*  
*me, he vwill teach and instruct*  
*me, and he vwill giue me inhe-*  
*ritance: and like vwise vwhen*  
*neede is he vwill chastise me,*  
*and correct me. And so whe*  
*thou shalt goe to the*  
*Church, make accoūt that*  
*thou goest this iourney, &*  
*that thou entrest into thy*  
*Fathers house, and dost*  
*kneele*

kneele downe and prostrate  
thy self before him, & said  
vnto him as the Prodigall  
sonne said. *Father I haue sin-  
ned against Heauen & against  
thee, now I am vnworthy to  
be called thy sonne, I beseech  
thee that thou receiue mee, if  
thou ptecest, amongst the ser-  
uantes and hirelinges of thy  
house, and belue verily that  
he will receaue thee with  
the same affection that the  
Father receaued his Prodi-  
gall sonne: & will imbrace  
thee, and will presently cō-  
maund to cloath thee, &  
that*

that there be made ready a great banquet, for to show the ioy he hath tolhaue found a sonne whome he had lost.

When thou comest to communicate, thinketh that thy Father hath now receaved thee into his fauoure, & setteth thee at his table and maketh thee a bāquet: receiue it with great humility & confusion, acknowledging that thou art vnworthy of such entertainment.

Hauing communicated thinke that the banquet & feast



feast, which thy Father,  
hath made thee, being en-  
ded, that thou goest to him  
in secret alone, and a new  
doest prostrate thee at his  
feete, and giuest him many  
thākes for hauing receaued  
thee with so great loue and  
benignity, and sayest vnto  
him. It had bene very suf-  
ficient to me, O my Lord  
and Father, being so bad  
and disobedient a sonne,  
that thou hadest receaued  
me as a seruant of thine  
house, and hadest permit-  
ted me to remaine in a cor-  
ner

ner of it , and to haue eaten  
what thy seruantes had left,  
but thou doest according  
to that thou art , and not  
as I deserue. Aske him for-  
giuenes a new of all that  
thou hast offended him :  
giue him a very particular  
reckning of all thy peregrina-  
tion , and how bad a life  
it is to goe out of his house:  
of the hunger & necessitie  
which is suffered, and com-  
paring this with the prospe-  
ritie to be receaued into it ,  
with the title of a sonne ,  
enflame thy selfe with loue  
to

to so good a Father, promise him with full determination henceforward to be very obedient vnto him, and be very watchfull to fulfill his will. Consider how hard a case it would be, that a sonne, whome his Father had receaued in this manner should not be very thanfull humble and obedient. Entreat him that he will giue thee the spirit of a true sonne, that thou maist loue him as a true Father, and that he giue thee his holy feare, that it  
may

guide thee & restraine thy liberties, and because he knowes thy euill inclinatio that he will shutt thee vp & imprison thee, that thou maist no more flye from him: & in conclusion that in all thinges he deale with thee as a father. And feare much that if thou doe not like a good child, he will say that vnto thee which he sayth by Isayas; *If I be a Father, vvhether is the honour you giue me?* And in an other place; *VVoe be vnto disobedient children vvhoe forsake our Lord*

*Lord, and estrange themselves  
from his house.*

*Consider him another day  
as a King.*

**A** N O T H E R day thou  
mayst consider him as  
a very mighty King, and  
in very deed he is a true  
King ordeyned by his eter-  
nall Father: who hath writ-  
ten vpon his thigh King of  
Kinges & Lord of Lordes,  
who commeth with a great  
Maiefty & traine to hould  
a Parlament in thy soule.

When

When thou comest to communicate, thinke that thy soule is the Chamber of presence of this great King, and that thou by high treason hast deliuered it into the handes of his enemies, & that now being sory for it thou beggest pardon, and comest to offer and giue it him vp, and desirest him to take possessiō of it, and to cast out all his ennemies. Thinke that he cometh with troupes of Angells, not troubled, nor rigorous for to chastise thee

thee for thy treason, but very louing and desirous to lodge in thy soule and to reconcile and reduce thee to his frendship, and to doe thee great fauoures. For as he himselfe said by S. Iohn. God did not send his Sōne into the world, that he should iudge and chasten the world, but that he should saue and helpe the world. Receiue him then with great loue, reuerence, and confussion, for hauing committed so many treasons against him, open vn-

I

to

to him the doore of thy  
soule, giue him the keyes  
of thy liberty, make him  
homage to be alwaies true  
vnto him, and desire him  
to take possion of thy hart  
and soule, and that he en-  
ter as a powerfull King, de-  
stroying all his enemies.  
Place him in the midst of  
thy hart as King & lawfull  
Lord, in his owne proper  
seat, aske him forgiuenes  
for the treasons thou hast  
done vnto him, desire him  
to reforme, amend & cha-  
stise thy soule. And that he  
or-



ordaine lawes in it agreeable to his owne will, written with firme and fix letters that cānot be blotted, that he put strong guardes in this his house, that his enemies come no more to strenghten themselves in it, but that it may alwaies remaine his owne.

This day thou must often repeat that petition. *Thy kingdome come*, which may prosper the kingdome of the Church Militant, he reyning through all the world, by faith and charity,

and that he repaire the Tri-  
umphant Church, filling  
the places of the Apostate  
Angells, and that he rayne  
in thy soule by grace and  
fulfilling of his will. Remē-  
ber that he himself said:  
that his Kingdome is not  
of this world, that thou  
maist not settle here thy  
thoughtes, nor desires, nor  
pretenses, but maist alwaies  
long after the Heauenly  
country, and that they cō-  
uersatiō may be in Heauē,  
amongst the inhabitants  
thereof.

*An-*

*Another day thou maist cōsider  
him as a Maister.*

**A**Nother day thinke v-  
pon him as a most wise  
Maister, who inuited thee  
to heare his doctrine, and  
saith. *Come my children and  
heare me, I will teach you the  
feare of our Lord.* And an-  
other time he saith. *Heare  
my sonne the instruction of thy  
Father.* And consider the  
great charity which Al-  
mighty God shewed in gi-  
uing vs his Sonne for our

*Maister, saying. This is my welbeloued Sonne, heare him, and obey him.*

Therefore when thou comest to communicate, make account that thou beginnest to be his disciple, and entreatest him that he will receaue thee for such, and giue the conditions fit for it. And consider that he himself said. *That he which will not despise all the thinges of the world, and himself, and take his crosse and follow him, cannot be his disciple.* After thou hast communicated, think

thinke that, with Mary Magdalen, thou art set at his feete, hearing his words. desire him very earnestly, & often times that day repeate this petition; that he teach thee to doe his will, and not onely to knowe it, but to fulfill it and put it in execution: and that he instruct thee in all that is necessary to please him.

A VERY SHORT  
and

*Profitable Methoode of saying  
the Rosary of our Blessed  
Lady, applying it to all the  
Mysteries & passages of her  
life, by the dayes of the  
weeke.*

TO THE READER.

**T**H E Deuotion of the Ro-  
sary of our Blessed Lady  
from ancieut time to this  
present, hath bene much  
honored & esteemed of spirituall  
& deuout persons; to many wher-  
of

of the most holy Virgin hath revealed, that it is very acceptable to her, and no lesse profitable to those that say it. And passing over many other revelations, I will only here recite one, which very graue Authors doe relate: as the venerable Father Lanspergius Carthusian, in his lesser workes, in the 17 booke, in the preface to the golden Hymne. And the deuout Abbot Ludonicus Blosius in his spirituall Coffer: and it was this. That a Venerable and holy Man, Prior of the Charterhouse of Treueris, had many yeares of deuotion accustomed to say euery day the Rosary of our Blessed Lady, applying it to the passages of her life, and of her most blessed Sonne. And being one time (as it hapned often) rapt in spirit, he sawe how the Blessed Spirits in Heauen, were very ioyfull, whē

the faithfull vpon earth did make memory of the passages of the life and passion of our Lord, and of his holy Mother in saying the Rosary; and that at the names of I E-  
S V and M A R I A, they did all great reuerence. And that there were reserued rich crownes of glory, for those that did deuotly say the Rosary. And the blessed Virgin told him that this deuotion was very pleasing vnto her, and that all those that did deuotly say it, euery time they gained forgiveness of all their finnes, and other great graces and blessings of her Sonne, such, and soe great, that no mortall man was able to comprehend them. This the holy man, after his death, left written and confirmed with his owne hand, because till then he would not declare it: and so say the Authors abovesaid.

From



Fro whence it may and ought be gathered, that the merit and profit of saying the Rosary, doth not consist in saying it vocally, with the lipps only: because the prayer which is merely vocal, & goth not accompanied with some attention or consideration of the soule, deserues not the name of prayer, nor properly is prayer: & it is of little, or no profit; as I haue declared it more effectually in the booke of the Instruction of Priests. And therefore, that it might be very profitable to read the Rosary of our Blessed Lady, spirituall Persons haue giue a māner and forme of saying it, applying it to the consideration of the principall mysteries and passages, of her life, and of our Lords.

That which is most common and ordinary is, to deuide it into

fifteene mysteries, the five Ioyfull, the five sorrowfull, and the five glorious: in such sorte, that in euery whole Rosary, there is memory made of the principall mysteries of the life and passion of our Lord: which manner is very good and profitable:

Other Authors: contemplatiue, desiring to make more particular memory of the life of our Sauour Christ haue applyed euery Aue Maria to his different mystery; setting downe prayers which are said together with each of them: in such sort, that with euery Rosary of fiftie Aue Marias, there is memory made of the whole life of our Sauour Christ Iesus, in which is included the life of our Blessed Lady. This Rotary so ample, with all his prayers, Ludouicus Blosius, a very graue and spirituall Author setteth downe a  
most

amongst his woikes : & yet much more largely doth the venerable Father Father Iohn Michael Generall of the Carthusian Order, a man of great Sainctity, and a high spirit, as his three Tomes of Spiritual Exercises doe testify, which he left wrtten of exceeding great profit for all sortes of people : set it downe . This māner is likewise very profitable for those that will accommodate themselues to exercise it, but it is very difficult . For if they be to say all the prayers vocally which are put downe to accompany euery Aue Maria, it is a very long matter, and requireth much time, and few there are who haue so much spare time, that taking the ordinary houres for mentall prayers, for the morning and euening: ( which ought to be preferred before all other exercises and deuotions ) that there re-

maineth sufficient, to say the Rosary so effectually. And if it must be applyed mentally, it is also very difficult to consider in euery Aue Maria a different mysterie: for great attention is required to haue the thought so tyed that it can in so short time runne ouer so many things. For this cause many yeares agoe, I did thinke vpon for my self, and for some Religious who desired it of me, a more brief and easie manner of saying the Rosary, applying, not euery Aue Maria, but euery Decade to his different mysterie, deuoted by the dayes of the weeke: and not setting downe noted & composed prayeres, but onely shewing the mysterie to which euery Decade is to be applyed, and leauing euery one to apply it mentally and agreable to his owne spirit. In such manner that w<sup>i</sup>hout spending any more  
time

time then is necessary to repeat the Aue Marias which the Rosarie containeth, or adding any vocationall prayers, there may euery weeke memory and consideration be had of all the mysteries and passages of the life of our Saviour, and of his most holy Mother, from her most pure Conception, vntill her glorious Assumption, which is a most excellent exercise and of more benefit then can be declared.

The manner to exercise this, and to say the Rosary in this order, hath become easie to some persons, who haue accommodated them to it: and I hope it will doe the like, (and they shall finde it very easie, and reape much benefit by it) to all those that say it in this sort. And intending it so, I haue determined to print it in the same forme and with the same breuities which I writ it for my  
Self,

self, that-so it may serue for the comon good of those that are deuoted to our Blessed Lady, and her Rosary, and be to the greater glory of our Lord, and the same most Sacred Virgin his Mother.

Notes, that 1. of al are set down al the misteries, deuided by the dayes of the weeke; and after wardes is declared the manner how they are to be exercised and applyed: And although both the one and the other be set downe very briefly and succinctly, I belieue verily that all those who will bestow a litle labour for some dayes, in making themselves capable and to beare in minde the pointes or mysteries, which are to be applyed to euery day, and to ponder them well: and shall accustome themselves to apply vnto them the wordes which they say of the Aue Maria, and Pater Noster, in very short

short time that they exercise it, they shall say the Rosary ioyned with mentall prayer, with great facilitie, breuitie, and commoditie.

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## THE MYSTERIES of the Rosary,

*may be deuided in this manner,  
by the dayes of the weeke,  
that in each of them parti-  
cular memory may be made  
of the passages of the life of  
our Saviour Christ Iesus &  
of his holy Mother, apply-  
ing to euery day five Myste-  
ries,*

*ries, to euery Decade his proper Mysterie. The which are to be applyed mentally, in that forme which is set dovvne in the end, after all the Mysteries.*

FOR MVNDAY.

1. **T**He first Decade is to be applyed to the most pure Conception of our Blessed Lady: because the deuotion which is had to her Conception is very acceptable vnto her, & the memory which is made  
how



how in it she was preserved from all sinne.

2. The second to her most happy birth, which did declare great Ioye & gladnes to all the world.

3. The third to her Presentation. Whē being three yeares old she was presented by her Parentes in the Temple, and to the holy life which she liued there eleven yeares: and to the vow of Virginitie she made there.

4. The fourth to her holy and Virginall marriage.

When

When by reuelation from heauen she was espoused to the glorious S.Ioseph: both of them making a vow to remaine in perpetuall Virginitie .

5. The fifth , to the Annunciation . When foure moneths after her marriage it was declared vnto her, by an Angell, in Gods behalfe, that she should be his Mother : and she with all humilitie giuing her consent, she conceived him in her wombe, as her owne true Sonne, and with most burning

ring charitie gaue him hū-  
ble thanks, in the name of  
all mankinde, for makeing  
himself man: and particu-  
larly in her owne name, for  
hauing chose her to be his  
Mother.

FOR TUESDAY.

I. **T**He first Decade is  
to be applyed to the  
Visitation. When our Bles:  
Lady hauing cōceaued the  
Sonne of God, went from  
Nazareth to the moūtaines  
of Iudea, a long way about  
nynety mile, & visited her  
Co-

Cosen Elizabeth : and was knowne by her for the mother of God : and abode in her house three monthes, seruing her with great humilitie, and charitie. -

2. The 2. to the great sorrow which the most Sacred Virgin suffred, when returning home, and her Conception being perceaued S. Ioseph was afflicted and suspitious, because he knew not the Mysterie, and to the great Ioy & gladnes they both receaued, & the praises they gaue to Almighty

mighty God, when it was reuealed vnto him. And to all the time of those nyne monethes, that the sacred Virgin bore the Sonne of God in her wombe.

3. The third, to the iourney which our B. Lady and S. Ioseph made from Nazareth to Bethleem, with so great wearines and ill weather; and to the paines thy tooke in seeking a lodging and not finding it.

4. The 4, to the birth of our Lord, when the most holy Virgin being in a  
poore

poore stable, ill provided of thinges necessary, without suffering paine, or losse of her Virginitie brought forth the Redeemer of the world, and wrapped him in poore clothes, and gaue him the teat as to her true Sonne, and adored him as true God; and reioyced of the heauenly musick which that houre the Angells made him, and was made glad with the comming of the sheapheardes.

5. The fifth, to the Circumcision of ou Lord, whē the  
the

the eight day he was circū-  
cised, with great paine of  
his most tender flesh, and  
many teares of his owne,  
and of his mother. And  
the name Iesus was giuen  
him. And to the coming of  
the three Kinges, thirteene  
dayes after his birth: and to  
the adoration they made  
vnto him, and the giftes  
they offred vnto him, which  
were Gould, Incens, and  
Myrrhe.

FOR WEDNESDAY

1. **T**He first Decade is to  
be applyed to the  
K Pu-

Purification of our Blessed Lady. When forty dayes after her chil-birth, not being bound thereto, she went to the Temple of Ierusalem to be purified, and there presented her most blessed Sonne, and offered for him the offering of the poore, and redeemed him with five sicles : and he was knowne for the true Messias, by holy Simeon, and the holy widdow S. Anne. And it was prophecied vnto the sacred Virgin the sorrowe which should pearce her



her hart in the passion of  
our Lord.

2. The second to the fly-  
ing into Ægypt, when as  
yet the child Iesus was not  
two monethes old, the glo-  
rious S. Ioseph was told  
that King Herod desired &  
procured the childes death,  
and for this cause, with the  
sacred Virgin and the di-  
uine Infānt, they went forth  
by night, secretly out of  
their owne Country, and  
went to liue in Ægypt, suf-  
fring many troubles in the  
way & likewise there, being

a strange lād, & the people Idolaters and Barbarous. And after seven yeares by the admonitiō of the same Angel they returned to their owne Country, where they were receaved with great ioy and gladnes of their kinsfolke and frendes.

3. The third, to the remaining of the Child Iesus in the Temple. Whē being twelue yeares old, and going to Ierusalem to celebrate the Passouer, at their returne he remained there, his Parentes not knowing  
of

of it, and was sought for  
by thē for three dayes, with  
great sorrow and many  
teares; and the third day  
found in the Temple amongst  
the Doctors, with incredi-  
ble ioy and gladnes of the  
most holy Virgin when she  
saw him.

4. The fourth, to the O-  
bedience and humility of  
our Redeemer. Who for  
thirty yeares space was in  
the house of his Parentes  
seruing them with all hu-  
mility and subiection, as a  
very humble and obedient  
K 3 child,

child, helping them to gett  
their liuing with the labour  
of his handes .

This is a very deuout pas-  
sage, in which ought piou-  
sly to be considered the  
great spirituall delightes,  
which the Blessed Virgin  
felt in her soule , with the  
continuell treating and cō-  
uersation of her Sonne, in  
his infancie, in his child-  
hood, and in his youth, &  
when he was of perfecter  
age: and the great deuotiō  
and loue wherewith she did  
serue him, and made ready  
his

his meate, and his apparrel,  
and his bed, & other things  
necessary for his persō. And  
in like manner the humili-  
ty and Obedience of our  
Lord in all this time: and  
other innumerable vertues,  
whereof he gaue maruey-  
lous examples in himself.  
And so in this passage thou  
maist aske many fauoures  
of the Mother, and of the  
Sonne.

5. The fifth, to the Bap-  
tisme of our Lord, his fa-  
stes and trauailes in the de-  
sert, and his temptation.

K 4

Whē

When being thirty yeares  
ould, he went from his mo-  
ther to goe into the desert,  
with great grief and teares  
of the holy Virgin, and wēt  
to be baptized by S. Iohn,  
amongst sinners and com-  
mon people, and presently  
to a solitary desert where he  
was amongst wild beastes,  
without eating any morsel  
for the space of fourtydayes  
suffering many inconueni-  
ences by colde, watching,  
and hungar, hauing no o-  
ther bedd then the ground,  
nor other house to lodge in  
but

but some caue, or open place of a rock. And in the end was three times tempted of the diuell, & hauing ouercome the all, the Angells came and ministred to him.

FOR THVRSDAY.

- i. **T**He 1. Decade must be applyed, to the preaching, life, and miracles of our Lord. Who with some Disciples which he choosẽ went for the space of three yeares through diuers partes, Prouinces and  
K 5 Citties

Citties, preaching & working miracles: pardoning and receauing synners, raising the dead, deliuering the possessed of deuils, healing all infirmities, and doing many other benefits to those that desired them.

2. The secōd, to the glorious Transfiguration of our Lord. Who in the secōd yeare of his preaching, to fortifie the faith & hope of his Disciples, being with three of them in the topp of the mount praying, he was transfigured, his face  
ap-



appearing more faire and  
shyning then the Sonne, &  
his garmentes whiter then  
snowe: herein giuing some  
show of the glorie that the  
blessed are to possesse in  
Heauen.

3. The third to our Lords  
intrace into Ierusalé vpon  
Palme Sunday, six dayes  
before his passion he entred  
into the Citty sitting vpon  
an Asse, as a humble and  
meeke King: and was rece-  
ued by a great multitude of  
the people, with great ho-  
nour and gladnes, & after

having preached the most part of the day in the Temple, not finding any that would invite him to eat at night, he returned with his Disciples, fasting, to Bethanie.

4. The fourth to the departing of our Lord: as piously, and very likely to be true, some holy mē thinke; that vpon thursday late in the euenning, the day before his passion, being in Bethanie alone with his holy mother, he tould her particularly all that he was  
to

to suffer the next day in Ierusalem, and departed from her with incredible sorrow and grief, and many teares of them both.

5. The fifth, to the washing of the feete, and the institution of the most holy Sacrament: where our Lord after hauing eaten with his Disciples the Paschal Lábe, he washed their feete with great humilitie; and with incomparable loue & charity, instituted the most blessed Sacrament of the Altare giuing his Sacred

body for meate, and his  
blood for drinke.

FOR FRIDAY.

I. **T**He first Decade is  
to be applyed to the  
praying and apprehending  
of our Saviour in the Gar-  
den. Who at nine a clock in  
the night went to the Gar-  
den of Gethsemani, there  
to expect them which were  
to come & apprehend him:  
and prayed to his Father  
three times, with great hu-  
militie and deuotion, and  
at the third time with great  
ago-

agonie and sorrow, that he  
swett through all his body  
droppes of blood, which  
rann downe even to the  
earth. And presently a great  
number of people coming  
to take him, he permitted  
himself to be taken by the  
of his owne free will, and  
was tyed with a chaine and  
hard coardes & hardly hād-  
led, and so carried to Ieru-  
salem: and presented and  
accused before the high  
Priestes.

2. The second to the tra-  
uailes which our Lord suf-  
fied

body for meate, and his  
blood for drinke.

FOR FRIDAY.

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to be applyed to the  
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the night went to the Gar-  
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to come & apprehend him:  
and prayed to his Father  
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militie and deuotion, and  
at the third time with great  
ago-

agonie and sorrow, that he  
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droppes of blood, which  
rann downe even to the  
earth. And presently a great  
number of people coming  
to take him, he permitted  
himself to be taken by the  
of his owne free will, and  
was tyed with a chaine and  
hard coardes & hardly hād-  
led, and so carried to Ieru-  
salem: and presented and  
accused before the high  
Priestes.

2. The second to the tra-  
uailes which our Lord suf-  
fired

fred all that night, in the which he receaved many stroakes and buffets: he heard many iniuries & reproches, & permitted them to spit in his venerable face, and that they did couer it with a foule cloth. He was denyed three times by his owne Disciple, and passed all the whole nigh with exceeding great trapaile, without sleeping, or hauing one moment of rest. And no lesse suffred the most holy Virgin, with the feare, and suspitious consideration of  
that



that which her Sonne suffered.

3. The 3, to that which our Lord suffered in all the iudgments and tribunals, where he was presented, accused, and iudged, going and coming, tyed like a thiefe, frō one to another; receiuing at them all great scoffinges, mockinges and reproches, and hearing against him many false witnessess.

4. The 4. to the stripes & lashes which our Lord receaued at the pillar; when  
after

after many trauailes they  
commaūded tō turne him  
naked in the sessiōs house:  
& being naked to the skin-  
ne, with great shame and  
cōfusiō, he was hard boūd  
to a pillar, and there with  
exceeding great cruelty  
whipped, by foure hang-  
men, two resting, and two  
beginning a new, till they  
left no whole parte in his  
body.

5. The 5. to the Crowne  
of thornes, when being  
scourged, they brought him  
forth, & pulled of his gar-  
men-

mentes, and clothed him  
an ould purple vestment,  
for scoffe; and put vpon his  
head a most cruell crowne  
of thornes, which peared it  
thorow and all to wounded  
it: and they adored him  
with moches and tauntes,  
as a feyned King & in iest.  
And so crowned, and with  
a reede in his hand for a  
Scepter, he was showed to  
all the people saying. Loe  
the man.

FOR

FOR SATURDAY.

1. **T**He first Decade  
must be applyed  
to the sentence of  
death which was pronounced  
against our Lord, the which  
he receaved with great hu-  
militie and meekenes, and  
in execution thereof he  
tooke the heauy crosse with  
great good will, vpon his  
faint, wearyed, and tender  
shoulders: & carried it vpo  
them with great paine, and  
being come to the mount  
Cal-

238 *our Blessed Lady.*

Caluary very sore tyred & weary, they gaue him wine to drinke mixed with gall and venegar: and stripped him of all his garmentes most cruelly, with great paine of his body, because they were fastned to the woundes of the stripes.

2. The 2. to that which our Lord suffered whē being so naked, he was stretched vpon the Crosse, and nailed thereunto with great nailes, by his handes & feete with incredible and cruel paines which he suffered in this torment:

ment: all his body being disioynted with it. And so nailed was lifted vp on high: suffering also therewith incomparable tormentes.

3. The third, to the three houres our Lord, was liuing vpo the Crosse, shiding his blood through al his body, & suffering most bitter paines. Where he prayed to his Father for those that crucified him, and did conuert and pardō the good theife: and commended his most holy Mother to his beloved Disciple: & complain-  
ed

ed that he was forsaken of his Father. And saying he thirsted they gaue him vnegar to drinke with a sponge. And saying, it is consummate, and commēding his spirit into the hādes of his Father he gaue vp the Ghost: tasting as true man, the bitter and terrible pangue of death.

4. The 4. to the pearcing with the speare; when our Lord being dead one of the souldiers opened his right sidewith a lance, and there issued out great aboundāce  
of

of blood and water, to cure  
all our infirmities and to  
wash all our spots of sinne.  
And afterwarde was vn-  
nailed and taken from the  
Crosse, and receaued in the  
armes of his sorrowfull and  
afflicted Mother, with great  
grief, bitternes and sorrow  
of hart.

5. The 5. to his burial,  
when at the setting of the  
sonne, the dead body of our  
Lord, to the which was v-  
nited his Diuinitie, was  
borne to the monument,  
which was neere to mount  
Cal-



Caluary, and there was anoynted with myrrhe and other aromaticall spices, and wrapped in a sheete, & layd in the sepulcher shutting it with a great marble stone: and the sacred Virgin returned home, & was there recollected in solitude and prayer, with many teares, and much heauines, vntill the Sūday following.

FOR SVNDAY.

- i. **T**He first Decade is to be applyed to the Resurrection of our Lord,  
L who

who being dead, his most glorious holy soule vnited to the diuinity descended into Limbus, and freed the soules of the Saintes, who had there expected him fiō the beginning of the world, and accompanied of them all, vpon the sunday very early, he went to the sepulcher, & ioined himself to his H. body glorifying it wholly. And so glorified in soule and body he rose againe, leauing there the sheete & sudary wherein he was wrapped. And so glorified he  
ap-

appeared to his mother ,  
with vnspeakable ioy and  
gladnes of both ; and after-  
wardes to Mary Magdalé ,  
and S. Peter, & afterwardes  
to the rest of the Disciples,  
with exceeding ioy & glad-  
nes to them all .

2. The second to the As-  
cention of our Lord : who  
hauing conuersed fourty  
dayes with his Disciples, di-  
uers times appearing vnto  
them, at the end he tooke  
them to the mount Oliuet.  
And most louingly depar-  
ting from his Mother, and

the rest, and giuing them his blessing, in the sight of all, by his owne proper power he ascēded into heauen: where he was receaued with great triumph and solemnitie, & set at the right hand of his eternall Father.

3. The third to the coming of the Holy Ghost. Who tenn dayes after the Ascensio of our Lord, came in the forme and likenes of fierie tōgues, vpo the most sacred Virgin and the rest of the faithfull, filling thē with great aboundance of him-

himself, and of his giustes  
and graces.

4. The fourth, to the life  
of our Blessed Lady, from  
the coming of the Holy  
Ghost, fifteene yeares long,  
for it is comonly belieued  
that she lined, with great  
excesses of the loue of God,  
and very inflamed desires  
to see her Sonne, comfor-  
ting herself with often re-  
ceiuing him in the most  
blessed Sacrament. And to  
her most holy death and  
most happy passage, at the  
which, by the diuine pro-

uidence, were found present all the Apostles, and many other Disciples: in whose presence with a very cheerefull minde she commended her soule into the handes of her Sonne, who descēded thither to receaue it: and she payed the debt of death, and her sacred body was buried by the hādes of the Apostles.

5. The 5, to the Assumption of our blessed Lady; who by a particular priuiledge, presently after her death, rose againe most glorious

rious in body and soule, &  
so was carried vp into hea-  
uen by the hādes of Angels,  
& receaued with exceeding  
ioye and solemnity, of all  
the court of Heauen, and  
placed in a Throne of great  
maiesty, aboue al the quiers  
of Angels, next vnto her  
owne Sonne. Where she  
maketh intercession for all  
synners; especially for those  
who with deuotion com-  
mend themselues  
vnto her.

*Here is set downe the manner  
which is to be vsed in saying  
the Rosary applying it to  
the Mysteries abouesaid.*

**T***He manner how to pra-  
ctise these consideration,  
is this. VVhen the first Ave  
Maria, is begun, to set the  
thought vpon that Mysterie  
which is proper to that decade,  
and to consider what hapned in  
it, Imagining it as if he were  
there present. As for example.  
If it be the Annūciatiō, thinking  
as if our Blessed Lady were  
recollected*



sted in prayer, and an Angell  
did enter in and salute her with  
these wordes: Aue gratia ple-  
na dominus tecū. And how  
she is troubled, & after wardes  
being informed of the will of  
God, she giueth her consent,  
and receaueth in her wombe the  
Sonne of God: & how she doth  
prostrate herself to giue him  
thākes for so great a fauour &c.  
Or if it be the Visitation, to cō-  
sider, how the glorious Virgin  
goeth that iourney: and how sa-  
luting her Cosen she is acknow-  
ledged by her to be the Mother  
of God: and how she with great

humilitie referreth al the praise  
to our Lord: and how after-  
ward she serueth her Cosen with  
great humility for the space of  
three moneths: and at the end  
of them retourneth to her owne  
house. In all this it is to be ima-  
gined as if he were present at  
all these passages, and so of all  
the rest. And with this minde  
to come to our blessed Lady, as  
who should say these wordes  
vnto her. Haile Marie, full of  
grace &c. And when he saith.  
Holy Marie Mother of God  
pray for vs synners &c. to di-  
rect his intention to all those  
thinges

things vvhich he would desire  
of our B. Lady. As if it be the  
mystery of the Conception, to  
desire her, that as she was pre-  
serued from all synne, she will  
obtaine him grace that he may  
be freed from all synnes past, &  
to conserue his soule in all puri-  
tie. And so in all the rest of the  
mysteries, applying to euery one  
some particular petitions, ac-  
cording to his deuotion and ne-  
cessitie. And these petitions are  
made with the thought, and the  
desire, or affection, concluding  
them all in those wordes of the  
Aue Maria aboue said: Holy

Maria aboue said: Holy Mary mother of God. And when he shall say the Pater noster he must direct his intention to our Lord: beseeching him that for the meritts of the most sacred Virgin Marie: he graunt him those thinges to which he doth directe his desire and affection. And if diligence be vsed to exercise the vnderstanding in this manner, and good will & care in applying the memory to the passage or mystery, which ought to be applyed, in small time it wilbe done vwith such facilitie, that vwithout spending more  
time

time then that which is busied  
in saying the *Aue Marias* and  
*Pater nosters*, he shall haue  
meditated these mysteries, and  
made many mentall prayers.  
All consistes in willingnes to  
take paines to exercise himself  
in it, for in the beginning it  
cannot but be somewhat diffi-  
cult, but afterwardes it beco-  
meth easie, and the profit is  
felt.

For the better commoditie  
of those that desire to say the  
Necessary in the order and forme  
abouesaid, that the mysteries  
and order of the may be better

*The Rosary of  
remembred, they are set downe  
more briefly.*

**A S V M M A R Y**  
*Of the Mysteries of the Ro-  
sary, applyed by the dayes of  
the weeke, to euery day  
five as followveth.*

**M V N D A Y.**

1. **T**He first Decade to  
the most pure Con-  
ceptiō of our blessed Lady.
2. The second to her Na-  
tivity.
3. The third to her Pre-  
sen-

sentation in the Temple, & the life she led there : and the vowe of Virginitie.

4. The 4. to her Bridall and virginall marriage.

5. The fifth to the Annūciation, and the Incarnation of the sonne of God.

T V E S D A Y.

1. **T**He first, to the Visitation of our Blessed Lady.

2. The second to the affliction of the Blessed Virgin when her Husband would haue left her, because he knew

knew not the Mystery of her Conception: and to the gladnes, when it was revealed ynto him, and to the nine moneths of her child bearing.

3. To the iourney they made to Bethlehem, & the paines in seeking a lodging, and not finding it.

4. The 4. to the Birth of our Sauour, and the Angelicall musick, and to the comming of the Sheep-heardes.

5. The fifth to the Circumcision, and Adoration  
of



of the Kinges.

W E D N E S D A Y .

1. **T**He first to the Purification of our Blessed Lady .
2. The second, to the flying into Ægypt, and the time they were there & the returne.
3. The third to the remaying of the child I E S V S in the Temple : and how his Mother sought him, and found him.
4. The fourth, to all the time that our Lord liued in  
the

the house of his mother, & to all the things which passed there.

5. The fifth to the Baptisme of our Lord, his fast, and Tentation, and his returne to his mothers house.

THURSDAY.

1. **T**He 1. to the preaching, and miracles of our Lord.

2. The second, to his Transfiguration.

3. The third, to his entering into Ierusalem vpon Palme

Palme Sunday .

4. The fourth, to the cō-  
sideration of his departure  
from his mother when he  
went to suffer .

5. The fifth, to the wash-  
ing of his disciples feete , &  
the institution of the most  
blessed Sacrament .

F R I D A Y .

1. **T**He first, to his prayer  
in the garden , & his  
apprehension .

2 The second , to the tra-  
uailes our Lord suffered the  
night

night of his passion, and  
those of his most sacred  
Mother.

3. The third, to all the  
Iudges & tribunals where  
our Lord was accused and  
Iudged.

4. The 4, to the stripes  
he receaued at the pillar, his  
most holy mother seeing.

5. The 5, to the Crowne  
of thornes, and the scoffes  
& mockes, and the **E C C E**  
**H O M O.**

**S A T U R D A Y.**

1. **H** Ow our Lord was  
condēned to death,  
bore

bore his crosse o his shoulders, tasted gall, and was stripped naked.

2. How he was nayled on the Crosse, and heaued vp vpon it.

3. To the three houres he was liuing vpon the Crosse, and to the seauē wordes he spoke there, & to his death.

4. To the opening of his side, and takeing downe frō the Crosse, and how he was receaued into the armes of our blessed Lady.

5. The fifth, to the Sepulture of our Blessed Lord, &  
to

the solitarines of our Blessed Lady .

SUNDAY.

1. **T** He first , to the Resurrectiō of our Lord.
2. The second, to his Ascension .
3. The third, to the coming of the holy Ghost .
4. The fourth, to the life our Blessed Lady did lead after the Ascension of her Sonne , and to her most happy death .
5. The fifth , to the glory wherewith she was recea-  
ned

*our Blessed Lady.* 263

ued and crowned in Hea-  
uen.

LAVS DEO.

THE

THE WAY OF  
PERFECTION*To profit much in short time :*

The which

*The holy Man and Venerable  
Father F. Peter de Alcan-  
tara did teach : who as one  
which had of this so great  
experiēce, & so great light,  
and Heauenly wisdome,  
knew to reduce the whole  
Doctrīne of the spiritual  
life, to a shorte somme and  
few wordes which are these  
that followe.*

He





That in short time  
desireth to profit  
much, the grace of  
our lord assisting him,  
must be very carefull  
in these three things, in the auste-  
ritie & hard vsage of this body, in  
in the meannes, sharpnes and tem-  
perance of meat, drinke, clothing  
and lying, and in all thinges that  
he shall vse: in kneeling, or stan-  
ding, or in the forme of a Crosse,  
or prostrate on the ground in  
prayer: in taking of discipline, and  
wearing heyr cloth, in fasting, and  
aboue all, in holy watching in  
prayer: and in euery thing he must  
looke that the body be assisted, &  
that the Spirit be not extinguished,  
nor hurt his corporall health. And  
for this cause, all must be done  
with the counsell of his Spirituall  
Maister, if he haue one, and if he  
haue him not, of some other very

M

Spiri-

Spiriuall, and very penitent and exemplar person. And because very few vnderstand perfection, but in the manner they them selues worke, if yet he haue not, this let him helpe himself with his owne good discretion founded in our Lord, and not in fleshly wit, because it fayneth liberty to be discretion: and let him make triall of thinges; because experience with prayer and pure intention, will giue light what to doe.

The second and more principall. It is necessary that he be sollicitous, in the interior mortification of himself, and his appetites, and sensuall inclinations: and in the abnegation of his owne will, to fulfill the will of God, and of his betters, to whome he is bound to obey, and  
of his

of his Spirituall Maister if he haue him : and in the exercise , of interior and exterior vertues , when it shalbe needfull , or the charite of his neighbour, or of himself shall bind him to it , or our Lord inwardly shall inuite him to it, although it be without obligation of precept.

The third. He must be watchfull in continuall prayer : because it is impossible for vs to crucifie the flesh , and much more impossible is the inward mortification and denyall of our selues : and the exercise of vertues , ( because they are aboue our nature ) but the grace of our Lord assisting. To whome it is very easie to worke in vs aboue all nature : which he will doe, if we earnestly begg it of him. And because we are weake and

haue not strength to take paines, if we desire to be rich of heavenly goodes, it is necessary for vs to begg. of him that will neuer cease to giue, if we cease not to aske of him. And for this cause, he that desireth to enrich himself with these graces, and aboue all to possesse God by singular fauour, he must haue his set times of prayer, and sometimes to lengthen them. and alwaies to walke in the presence of our Lord, as we haue said: These are the three things which the seruant of God ought principally to procure, if he desire to be his very pure and perfect holocaust: for these three things being well obserued, the whole man is reformed, with all his partes. which are, spirit, soule, and body. For with fasting and corporal austeritie the body is sanctified: with mortification and abnegation of  
all

all his appetites, the soule is purified; and with prayer and contemplation, the Spirit is perfected: the which approaching to God, is made one thing with him, which is the highest perfection.

But here is to be noted, that for the perfection of this holocaust, yet want two things, for in the body there are senses, and in the soule imagination and thoughtes: wherefore to these three things wee must add other two, which are, the keeping of the senses, that is to wit, of the eyes, of the eares, and much more of the tongue, which is the key of all, and the keeping of the hart, or the ymagination, that it goe not wandring and at libertie, running where it list, but that it be alwaies ryed to good thoughtes and considerations. Because as Saint Bernard saith: it is not ynough to a deuout man,

that he haue his affections restrayned, but also he haue his ymagination bridled and recollected.

And to bring all these thinges into some Order, thou must well vnderstand, that such remaineth the hart of man by synne, to worke well, as the earth to bring forth fruite. For we see, that the earth to doe this, hath need of two thinges, to witt of water and the dew of heauen, and the trauaile and til- lage of man ; for without these two thinges the earth of it self beareth no more then brambles and thornes. Then in like māner thou must vnderstand, that our hart after synne, bringeth forth no other thing of it self, then those thornes which the Apostle speaketh of. The workes of the flesh are manifest, which are fornication, vn cleannes, dishonestie, wrath, con- tētions, enuie, discordes, sectes, &c  
but:

but if it be to beare fruit of euerlasting life, it must be with the labour & sweat of our browes, and also with the water and dew of heauen. To obtaine the first, serueth the chastising of the body, the keeping of the senses, the mortifying of our appetites, and the recollection of our imagination, which is a tillage and spirituall labour. But to get the second, the Sacramentes, and Prayer doe serue: because the Sacramentes haue power to giue this water from heauen, which is grace; and the office of Prayer is to begg it; and so the obtaining answereth it for a reward. And in this sort the grace of God, and the labour of man assisting, this earth of malediction bringeth forth fruite of benedictiō, if so be, that likewise this our labour do not want grace, for all goodnes is of God.

From hence it appeareth, that the life of a true and perfect Christian (if any one will abreuiate it) is continually to pray and trauaile; and by consequence that two feete are necessary for this way, one of trauaile, and another of Prayer: the man trusting in God, and trauailing constantly for loue of him, in such manner, that neither by his too much confidence in God, he become sluggish, nor by too much trust in his owne laboures, he despise the grace of God (as the Pelagians did) but (as the Prouerb is) helping himself and calling vpon God.

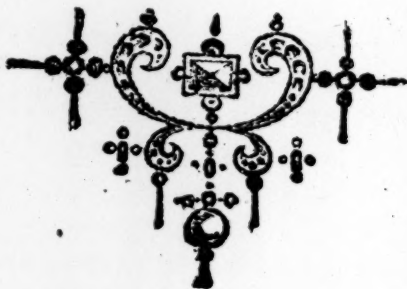
And that here euery one may vnderstand, that the life of a Christian is no other thing, but a perpetuall croise, and perpetuall prayer, And when I name a Croise, I meane vniuersally the whole man, and all the members of him, for all



all were wounded by synne, and all haue need of a knife, and reformatiō, in such sort, that one Crosse is needfull for the body, another for the eyes, another for the eares, another for the tongue, another for the affections and appetites, and another for the imagination. All these crosses are necessary: and this is the suspence and death, which our soule must embrace and choose, for that dead to the life of the first Adam, she may liue the life of the second. Without this crosse, all that we doe is nothing worth, but to liue mor deceaued: in such manner, that neither trauaile without prayer profiteth, because it will not be durable, nor prayer without trauaile, because it will not be fruitfull. With these two vertues we shall be the liuing temple of God, which hath two places, one

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of Sacrifice, and another of Prayer. With these we shall goe to the moutaine of myrrhe, and the hill of incense, ascending by the hill to the mountaine, that is, by the sweetnes of Prayer, to the bitternes of mortification.



THE

THE COPPIE OF  
A LETTER WHICH  
the Author writ to a sis-  
ter of his, who was Reli-  
gious.

*Wherein is declared, what it is  
to be a Nunne, and wherein  
it consisteth to be a good  
one, and well to fulfill her  
obligation.*

Is it profitable for all Reli-  
gious Persons, because  
there is briefly declared  
in it, the Profession, and  
vowes which they make  
in Religion.

**T H E G R A C E   O F**  
*the Holy Ghost remaine al-  
waies in your soule.*

**I** D I D much desire my sister, that you should know the state you haue taken vpon you, that likewise you might learne to be answerable to the obligatiōs which are included in it: and that you should not take the being a Nunne so materially. as ordinarily it is accustomed to be taken. I could wish earnestly to haue the Spirit and sufficiencie to know to tell it you, but although it be not in me, the loue which I beare you, and the obligation of being your brother, permitteth me not to omit to tell you that, which in this case is offered vnto me: for it is a very great grief  
to be

to be a Nunne, and not to know  
what it is to be one in truth and  
in deede. For if it be no more but to  
be shutt vp in a Monastery, and to  
weare a habitt, and a plaine ker-  
cheife, and not to vnderstand the  
essentiall point wherein religion  
cōsistes, this is not to be a liuing  
Nunne, but the statua of a Nunne,  
or the shewe and picture of a Nun-  
ne. And I tell you in truth siter,  
that she that doth not labour in ear-  
nest, to fulfill that which belong-  
eth to the state of a Religious,  
that it were better for her not to  
be one, because it is more worth to  
be a good secular, then a bad Nun-  
ne. § Generally it importeth  
much; that euery one know the  
condicion of their estate, and the  
obligations which accompany it:  
for accordingly account shalbe de-  
maunded of the And in the iudg-  
ment of God, thinges passe by  
weight

waight and measure. To the secular, they will aske account as of a secular, and to the Religious as of a Religious: in such manner, that it is very likely, that a Religious may giue a good reckning as for a secular, and might be saued if she were so: and being Religious she cannot passe for good, nor be saued, if she fulfill not the particular obligations of her estate. And for this cause, I desired as much as lyes in me, to let you vnderstand the dignitie of the estate, in which our Lord hath placed you, and the bōdes it bringeth with it. The one, that you may be thankfull, and make much of the fauour he hath done you: and the other, that you may endeouour to force your self to fulfill your duties, and may not want the fruit of being Religious.

Then I say Sister, that to be a Nunne, is no other thing. but to be  
the

the spouse of *Iesus Christ* : and you may not thinke that it is a manner of speech, or a complemēt. There is no matrimonie so true, nor no husband in the world, that doth so much loue his spouse, nor so much cherrish her, nor behaueth him towards her with so great loue, as this our Lord to a soule, which is determined and disposed to be truly Religious, and to fulfil that which her estate requireth. And though it be true, that Christ our Lord is the spouse of all soules, which are in grace, with whome he espouseth himself in Baptisme: yet much more particularly is he of religious; because the professiō they make is a sacred marriage, which they cōtract with Christ; in which they giue vp themselues for his, & our lord receiueth thē for such : & he likewise giueth vp himself for theirs, & really & in truth is so. It is  
not

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not

not possible to set down in words, the treasure of the Spiritual riches which is enclosed in this diuine marriage; and the excessive loue, which Christ our Lord sheweth to such soules as he receaueth for his espouses: but it may be vnderstood, considering what thing matrimonie is, and what straight bond is contracted, between the husband and the spouse, when they marrie: what vnion is made of soules, and of bodies, what parentage is linked together, which is more then of brethren, or of fathers and children, what intier loue they obtaine, with what familiaritie & sweetnes they conuerse one with another, the communication of all thinges prosperous & aduerse, that is betweene them: in such manner that all the good one hath, is the others, and in like manner all the aduersities. And that beyond all this.

this, let Christ be the true husband of a soule, and there is betwene them a true matrimonie, more perfect then was betweene Adam and Eue, or betweene any other married couple: and that this great king and Lord doth much esteeme himself for this name of a husband, and to loue his spouse most tenderly, and to entreat her with so great loue and delight, that there is no comparison in the creatures: it is a thing worthy of great admiration.

O my Sister, if you did in deede intend to be Religious, and fulfill the duties of your estate, how soone should you see by experience, that I say the truth, and how would you say, that al that can be spoken, is very little: and how well should you know how much the fauoure our Lord hath done you, ought to be esteemed: for

undoubtedly it is more then if they should marry you with the Prince of Spaine, and make you Lady of the whole world. A great thing assuredly it is, that that omnipotent Lord, and Creator of all things, whome the Seraphines doe reuerence and adore: and all Angells of heauen with so great humilitie, and to whome all creatures serue, should settle his loue vpon a poore sylly soule, and delight himself with her, and desire much to be beloued of her, and sollicite her to it, and procure it, and deale with her as his true spouse, and cherrish her with inward and spirituall delightes, which exceed all the pleasures that can be receaued in the world. And all this to the end to bring her to his glory, that there she may enioy him foreuer: blessed be such bowells of mercie.

So

So that, sister, this is the dignitie of the estate you haue vndertaken, learne to know it, and learne to behaue your self as the spouse of so great a Prince, and let all your care be to loue him, and to endeouour to please him, in all that you shalbe able, and shall attaine vnto. This must be your whole thought and desire, and diligence, to looke in what you may most please him. For if the Prince should set is affection on a poore maid, and marry himself with her, and should exalt her to be Queene, good reason it were, that she should loue him well, and should attend vpon him all her life, in procuring to know what he desired, to giue him content. Then certainly sister, all the greatnes and delight which a person in this world may attaine vnto, is but basenes in comparison of the grace that our lord doth

doth to one Religious, which is so in deede, and the loue he beareth her, and the dignitie wherevnto he doth exalt her. But it must also be noted, that like as the dignitie is great, it binderh much the soule exalted to such an estate to behaue her self honorably. For if the king for loue to a poore country woman should marry with her, it were no reason that she being Queene, should cloth herself with a course coate, and not like the kings conuersation; nor his Nobles and Courtiers, but all her delight should be, to conuerse with Clownes; and all her talke of Oxen, and ploughed land, and of other country matters. So is it meete, that the Religious, exalted to so high a dignitie, as to be the spouse of Christ Iesus, should despise all the thinges of this world, as vile and base, and the conuersation of the inhabitants

bitantes of it, as vnworthy the spouse of so great a king : and should delight to conuerse with her spouse Iesus Christ, and with the Courtiers of heauen.

### *The Vowes of the Profession.*

**A**ND that you may know the thinges you are encharged withall, in this spirituall wedlocke, I say; that that which the Religious hath offred vp on her parte, are three thinges; which she must giue in dowrie to her husband : and they are three vowes, which are promised in the Profession, wherein consist essentially the being Religious, which are : Obedience, Pouerrie, and Chastitie; and they are the thinges they must alwaies

waies keepe. And how much she keepeth them with more perfection, so much shall she be more true Religious, and so much more please her husband, and so much more be beloued of him, and enriched with spiritual riches.

## O B E D I E N C E.

**T**H E first then and the chiefest of these is obedience, of which we haue great examples in our sauiour Christ, who being true God and Lord of all, to giue vs example, was obedient vntill death, and death of the Crosse. And he was not onely obedient to his father, but subiected himself to obey a poore maide and a poore workeman, for he was commonly holden  
for



for his father, although he was not. And he obeyd them, and serued with as great humilitie, and subiection for the space of thirty yeares, as any the most obedient and humble child, could serue his parentes. And which is more, he not onely obeyed to the most holy Virgin, and to saint Ioseph, but also he obeyed men, who were wicked synners, because they had the office of Prelates, as were the high Priestes and Iudges, which cōdemned him, and the hangmen that excuted the sentence, who being most wicked and vile men, he obeyed them in all they commaunded him: that we might learne to obey our betters: for obedience pleaseth him much. And so sister if you desire to please this Lord, and your spouse, much, endeuour diligētly to exercise you much in obedience and subiectiō,  
and

and to deny your owne will, and to haue great respect and reuerence to all your Prelates and Superiours; considering in them, the person of Christ, for he himself said of them: He which heareth you, heareth me: and he that despiseth you, despiseth mee. In such sort, that all which your Superiors shall commaund and ordayne, you must not thinke that they are wordes of men, but of God himself, for by the mouth of his Prelates, he declareth his will vnto you. In this there is great securitie & certainty, that whilst you fulfill the will of your Prelates, you shall fulfill the will of God, and you shall goe sure in all that you doe, although they should erre. In this the Religious ought to vse great diligence, to doe all thinges in the manner that she shall knowe is most agreable and likeing to the will

will of her Superiours: and to take good heed not to doe any thing that shalbe contrary to this, for it wilbe great hinderance to her. And this she must aswell vnderstand of the Prealate, and Abbesse of the Monastery, to whome also she oweth this respect and obedience, as to a true mother. So that how much licence soeuer she giue you, or how much frendship soeuer she doe you, neuer omit to vse her with this reuerence: hauing respect in her to Iesus Christ. And aboue all, the cheifest degree of Obedience belongeth to the Rule & ordenacions of the order. This the Religious ought to endeavour to know very sufficiently, to conforme herself to it, & to fulfill all that is ordeyned & commanded in it, with as much perfection as may be. This is that which the vowe, of meere force & obligation requi-

N

reth

reth. But to fulfill it with perfectiō she must not content her self, to obey onely to her superiours, but as the Apostle counelleth to submit herself and obey to euery humane creature for the loue of God. In such manner, that all whome she shall see, of what condicion soeuer they be, she esteeme them as if they were her superiors: and in what soeuer is not synne, endeouour rather to fulfill the will of another then her owne. Esteeme it better to erre, for the opiniō of another, then to doe right for the doing of your owne will: & by this meanes you shall gett a vertue, which is much pleasing to our Lord, to wit Meekenes. Endeouour to be milde of condicion, that it may easily be subject, and turned to the opinion and will of any who soeuer, without bitterness, or contradiction, or strining in wordes, or any thing that may sounde.

founde of it. Remember your self of the meekenes and affabilitie, in the conuersation of our sauour Christ Iesus, who for this cause is called Lambe; and endeouour to imitate him, and to make your self as meeke, humble, and simple as a Lambe: that with much facilitie they may carrie you whither they please, without opening your mouth to cōtradict or resist to any. And walking with this diligent obseruation, you shall goe forward with a very difficult enterprise, & very necessary amongst communities, which is to suffer and beare with the cōdicions of your sisters. And hould for truth, that how much more you shall excede in this exercise, with so much more perfection, shall you fulfil the law of Christ, which principally consistes in charitie, & so much more worthily shal you haue the name of his spouse. And this is the rule

wherewith you are to measure your proceeding, & the balance which must waygh your workes in the day of iudgment: because for this cause it is so often repeated in the holy Scripture, that we should loue and beare with one another. And I doe much chardge you, that you let not this point slipp out of your memory, because it is most important: & this is that which the vowe of Obedience containeth.

### POVERTIE.

**T**He second vowe is of Pouer-  
tie. This is a vertue which doth much please our Lord, & for which he did much esteeme himself, & gaue vs great examples of it. For being king and Lord of all that is created, he liued so poore in this world, as he himself said. The foxes haue hoales, and the birdes of the  
ayre

ayre haue nestes to hide them, but the sonne of man, hath not where to lay his head. It pleased him to haue for his mother a maid so poore, that she sustained herself with the labour of her handes, & gott her meat with spinning & weauing: & our Lord himself laboured with his handes in the Carpenters trade, to helpe his parentes to winne their liuing; & after he began to preach, he was maintained of almes, without hauing any thing of his owne, or any corner of his owne, but that of almes deuout folke tooke him into their houses, & for the most part, he slept in the open ayre vpon the hilles, without any other bedd then the ground. And many times he had no other thing to eat, but a little barly bread & some little fishes: & one time of mæere hunger he went to seeke a figg tree, to see if he could finde

any figges vpon it. Another thime being forced by hunger, his Disciples began to rubb corne out of the eares. And finally when he was borne he had no other house then a stable, and not his owne, nor his mothers, but comon, that euery one might haue come in, and take his lodging from him: nor no other bedd then a manger, which he borrowed of the beastes. And when he dyed, he had not where-withall to couer his body, nor other bedd the the Crosse, nor a winding sheete, wherein they might wrapp him, nor a sepulcher wherein they might bury him for they gaue him all of almes. With these exámples (Sister) what Religious is there that doth not with good will make the vowe of Pouertie, & endeouour to keepe it with great perfection, for how much soeuer they excede, they shall not attaine to the  
Pouertie



Pouertie of Christ.

Then I say now, that that which of obligation & force is contained in this vowe, is : that the Religious haue nothing proper : but that all which she hath little, or much, of what condicion soeuer it bee, it must be with the good will of her Prelate, and must be subiect at all times, when he shall please to take it from her: and so she must haue all as thinges that are lent her, that she may benefit her self by them, and vse them, whilest it shalbe the will of her Superior : without being able to giue, or receaue any thing of any body, although it be of her owne father, without the licence and will of her Superiors. This is the vowe of Pouertie, & this is that which it bindeth to with extreme rigor. And so I chardge you, for the loue of our Lord, that you loke well to the obseruāce of it: for

there is great danger in not keeping it. And althoug I thinke & suspect, that commonly there be many abuses & euill customes in the obseruance of it: God deliuer you from hauing, or receauing, or giuing any thing, how little soeuer it be, without the licence & will of your superiors, and from hauing any thing hidden, or that you would not they should know, for it wilbe the cause of your perdition.

And in like manner God deliuer you from bargaining, and laying vp, & buying & selling to hoard vp money, which are thinges farr differēt from the state of a Religious, & doe draw great inconueniences & dangers, & cause great scandals. The estate of a Religious is, to despise the world, and all the riches of it, & not onely, not to procure them, but not to admitt them although they would giue her the.

For

For to be more sure, endeavour alwaies to hould you to that, which is more strayght & perfect: & consider, that this it not said, that it might be thought, that a Religious person isto content herself, with obseruing pouertie in this manner but that she may vnderstand what it is, which bindeth vnder paine of synne, & what it is that ought to be done for greater perfection, & to be poore indeede. And I say, in deede, because otherwise it is a very easy thing to be poore: for the Superiours will very easily giue licence, that she may haue all that is necessary. And if I, although it be with licence of my Superiours, doe desire & procure to haue all that I neede, very largely, yea & superfluous, as abundantly as if I were in my owne house, & that I want nothing: this pouertie will little helpe me. The pouertie in-

N 5      deede

deede which I speak of, is to want many thinges that I haue neede of, & to goe without thē with a good will, & not to procure them, nor yet receaue them, though they would giue me them: but rather I giue those I haue with a good will, to be like to poore Christ. This is to be poore indeede, & poore in spirit. And of this spake Christ our Lord. Blessed are the poore of spirit for theirs is the kingdome of heauen. So that Sister, if you desire to be like your spouse, who was as poore as we haue said: and if you desire to please him much, endeavour to fulfill this vow of Pouertie with great sinceritie, and with as much perfection as you may. And vnderstand that how much poorer you are so much more shall you please him, & so many more Spiritual riches shall you feele in your soule. Remember what our Lord  
said.

saied. That he which renoūceth not  
& leaueth all that he hath, cānot be  
his disciple. Determine neyther to  
haue nor desire any wordly thing,  
and you shall see what great peace  
you shall feele in your soule, and  
how great dominiō you shall haue  
ouer all thinges , and from how  
many burdens you shall free your  
self. Alwaies haue before your  
eyes, that you should be poore in  
deede , and that he is poore in  
deede, that wanteth many thinges  
and hath them not. And that he  
is perfectly poore , that although  
he might haue them, yet he doth  
not desire them. When any ne-  
cessities shall fall out, offer them to  
our Lord with much affection, to  
passe them ouer for his sake , for  
his Maiestie passed them ouer for  
vs. Procure that all thinges you  
haue, may smell of Pouertie : the  
cloathes, the bedd, the Cell, the  
hous-

houſhold ſtuffe, let all appeare poore,& let it haue nothing of curioſitie in it, nor any ſuperfluitie, which is much contrary to true pouertie. Poore folkes thinges, muſt not be poliſhed & curious, but rude & ordinary : & the contrary to this, is to deceaue the world : to make profeſſion of being poore,& to deſire the reward of pouertie,& of another ſide, to ſeek to haue thinges as rich men. Let not couetouſnes deceaue you, with colour of the neceſſities which are to come,& that you ſhalbe ſick,& ſhall haue this neceſſitie & the other. For Couetouſnes, ſaith S. Iohn Climacus, is a forteller & prognosticator of neceſſities to come. This difference is betwixt the rich, & the poore of ſpirit, that the rich are provided,& prepared for the neceſſities which ſhall come, but the poore which deſire to follow  
Chriſt

Christ content themselves, with  
hauing that which is necessary for  
this present day, for as they haue  
placed their trust in God, they  
make account that whẽ necessitie  
shalbe; God will provide them, of  
that which is needfull. And so,  
the Religious which is carefull to  
provide for the necessities to co-  
me, with this her owne care, she  
depriueth herself of that, which  
God should haue to provide for  
her, for she doth iniurie to the pro-  
vidence of God: seekeing to pre-  
uent him by her owne diligence.  
For this cause our Lord commaun-  
deth vs, to aske our dayly bread  
for this day: for he would not, that  
we should aske other dainties then  
bread; because it is sufficient for  
the sustentation of nature: & this  
onely desired for this present day.  
And the same Lord commaundeth  
vs, that we should not take care for  
to

to morrowe, neither of what we should eat, or drinke, or put on, as the birdes of the ayre doe not, and our heauenly Father hath care for to feede them, and cloth them: and much more will he haue of vs. And the Apostle con- faileth vs, that hauing something to eat, that may sustaine vs, and clothing to couer our body, that we content our selues and desire no more. So that Sister, whē there come into your minde, the necessities which shall come afterwarde, answere them all with great confidence: Almighty God will prouide for all, the poore are vnder his chardge; I desire not to take care of that, which belongeth to God: and if that which is necessary be awanting, therefore I am poore, then I shalbe more like to my Lord. Belieue me Sister, that if you determine to be poore indeede



deede , very suddenly you shall finde your self so rich , that you will not change your pouertie, for all the riches and kingdomes of the earth . And if you shall not haue that courage to be so poore outwardly , that which I encharge you with is , that you procure at the least pouerty of Spirit, which consisteth in not fastning your affection vpon any wordly thing, but that , althoug you haue thinges necessary , your will be so loosed from them : that you make no more account to haue them , then to leaue them : and that you be very ready to giue them, to any that shall desire them. In the instant that you shall feeleyour affection fastned to any thing , whether it be garment , or picture , or booke, or other thing what soeuer, cast it

cast it from you as a pestilence. You cannot belieue, how great damage any thing doth, how little focuer it be, which the Religious keepeth with affection, for the iniurie it doth to her spouse: for all the loue and affection which is set vpon those thinges, is taken from him: & so he hath great zeale that his espouses should place their affection vpon any other thinges then himself alone, & is much offended with it: & the soule in this looseth greatly the liberty which she might haue had. And it is a lamentable thing, that the Religious person, which left in the world the riches which she had, & might haue kept: in Religiō maketh herself subiect to the conetousnes of childish bables, which there she would not esteeme any thing worth, for how little focuer they be, they make the soule seruile  
anda

anda slaue,& doe more harme to it  
then can be imagined : and hinder  
her profit, & other great spirituall  
goodes. Endenour at the least euery  
day once, to dispossesse your self of  
all that you haue, & to make this  
account within your self. If my  
Superiours should take all this  
from me, how would I beare it? &  
to offer your will to our Lord very  
ready ly to wāt it all, if it were his  
will, & your superiours. And with  
this acknowlegment & exercise, it  
goeth forward in attayning the  
pouertie of spirit, & freedome  
from other thinges, in which con-  
sisteth a great part of spirituall  
proceeding.

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## THE VOWVE OF Chastitie.

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**T**H E third vowe is of Chastitie How much this vertue pleaseth our Lord, there is little need to speake. For he is the example of al puritie, and hath particular enmitie with al kinde of dishonestie: so great, that although he submitted himself to humaine miseries and penalties, yet in the manner of his conceptiō he would not conforme himself to other men, but would that his mother should be a most pure and cleane Virgin, before the Childbirth, in the Childbirth, and after the Childbirth. And finally, the Virgins are his best beloued spouses, & those who alwaies accompanie him, whithersoever he goeth, he is alwaies cōpassed round about

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about wit Quiers of Virgins, which  
sing vnto him songes of gladnes.  
This vertue of Chastitie is the prin-  
cipal ornament, & beautie which  
the spouses of Christ ought to haue,  
and in this they must endeouour  
much, with great perfection to  
keepe the cleannes of the soule &  
body, and to flye from all things  
that may be an occasiō to blemish  
or spot it, as they would fly from  
the fire. For the keeping of this  
vowe, the cloysters of Monasteries  
are ordained, and the shutting vp  
and recollection, and other obser-  
uances. And so it is necessarie for  
safe keeping of it, that the Reli-  
gious person be much recollected.  
This I charge you very earnestly  
that you make accōūt, that to haue  
entred a Nunne, is to take your  
farewell of all manner of dealing  
and conuersation with any kinde  
of creature. Let your conuersation  
be

be onely with your spouse. To all others show your self strange: & if it be not your parentes, or persons whome in no sort you can deny, doe not admitt visitations. Let it not trouble you, if it seeme extreme, & that they hold you for squeamish, & ill mannered, because the life lies vpon it. Belieue me, that how much more you separate your self from men, so much more are you disposed to conuerse with God, & his Angells. From conuersatiō, dealing, or particular friendship, flye as from poyson, for so it is to Religious persons, although it be with a very vertuous & spiritual person, if it be not with their Confessor, or one with whome they treat about matters of their conscience. From the name of a Deuote, God deliuer you as from the plague: for in speaking of this, I giue you ouer as one bereft of true deuo-

deuocion to your spouse : for he is very ielous, & permitteth no strange frendships. Belieue me sister, if you be not very free, from these little conuersations & deuotions, there wilbe small cause to make account of your religion, & you should be better in your fathers or brothers house. She goeth not the way, who hath so good a spouse, & who loues her so well, that seeketh other frendships & entertaiments. & that the dealing & conuersation which she durst not haue in her fathers house, that she should seeme to haue licence for it, because she is a Nunne, which is to be a cōsecrated Virgin, & married with Christ. Neither is it a good excuse to say, that in her conuersations, there is nothing spoken, that is offensive to God, or contrarie to honestie : as it would not be, if a married woman of good degree should

should say, that because she committs no filthie thing against her honestie, that it makes no matter if she talke with whome she list, of frendship, and familiaritie, and write notes, and send dainties, and recieue greetinges and salutations. Certaine it is, that it would not seeme good to any: and there is no doubt, but that euery Religious hath much more obligation to liue with more warines, and recollection then any married woman. Onely I will giue you licence, that you may haue one deuoted, whome I shall name you, and he shalbe your good Angell. For whosoever hath Christ for her spouse, it is no reason that she haue a meaner deuoted the an Angell. Of this deuoted, your spouse will not be ielous, but rather delighteth that you loue him well, & cōuerse much with him. And vnderstand



derstand, that he deserues it better  
then all the deuoted friends you cā  
haue here, & that he loues you mo-  
re entierly, then all men besides,  
though they be your owne parētes  
or brethrē: & you are more bound  
to him & haue more neede of him,  
then of all other. For from your  
birth to this present, he was neuer  
ablent from you one moment, by  
night or day: but that whilst you  
sleepe, he is watching at your side,  
defending you frō all dāgers. Whē  
you pray, he stādeth counting your  
words, & takes thē frō your mouth  
& presenties thē before God: & so  
like wise of all other good workes  
you doe. & if you doe any ill workes  
or imperfect, he excuseth them, &  
seekes presēly to obtaine forgue-  
nes. And finally, he is alwaies,  
with exceeding loue & aff. & tion,  
procuring your good, & driving all  
euill frō you, without your know-  
ledge. And this office he must doe  
till

till your death. For in that extreme necessitie, he is onely your true frend: for when your soule departeth out of your body, when no creature of this world can helpe you, neither parētes, nor brethren, nor kindred, nor frendes, him you shall finde ready to accompany you, & to shew you the way you must goe: & will bring you to be presented before God: & there, wilbe your very good intercessor. And when you are in Purgatorie, in those great trauailes, he will come to comfort, & encourage you. And in the end, when you shall there haue fulfilled your pennāce he will bring you to heauen, to haue you alwaies in his companie. Consider now if you shall finde in the world, another deuoted like this. who may doe you so much good, or to whome you are so much bound, or who loues you so well

well, or of whome you haue so much neede. Then I counsaile you Sitter, that this your most holy Angell be alwaies your deuoted, and your frend, and haue your conuersation with him, and complaine to him of your discomfortes, and desire his helpe and fauoure in your trauailes, and his counsaile in your doubtles. For although you see him not with your bodily eyes, be you assured without doubt, that he alwaies goes in your companie, and sees and heares all that you doe and say, to your most secret thoughtes that passe within your soule.

So, that turning to our purpose, this point I chardge you very much withall, that you endeavour as much as is possible, to separate your self from al humaine conuersation, and accustome your self to conuerse inwardly with Christ,

O

and

and with his Angells and saintes, which are the conuersations, that properly belong to a Virgin, that ought to be the spouse of Christ, to keepe her soule cleane from all spot and filthines. For of humaine conuersations, how good soeuer they be, there alwaies remaine some spottes.

Also the exercises of pennance, and austeritie, and corporall mortifications, is very conuenient for the perfect keeping of this vowe of Chastitie: to fly all manner of daintines, and softnes as well in meat and drinke, as in clothing and lying, and all other thinges. Consider that the body, is a capital ennemy of Chastitie, and therefore reason it is, to treat it as an open ennemy, who is alwaies working treasons against this angelicall vertue.

Remember what they haue  
taught

taught vs in the Christiã doctrine,  
that of the three ennemies of the  
soule , the flesh is the worst. In  
such sort, that our body is a greater  
ennemie, and worse then the deuill  
himself. And like as it would be  
a great madnes, and folly to make  
friendship with the deuill , or to  
cherish him , or to content him ,  
because we know he alwaies pro-  
cures our harme, so is it without all  
doubt, to loue our body, or to che-  
rish it daintily, and to fulfill his ap-  
petites , for it alwaies goes about  
to cast vs away, and destroy vs.  
And so , who desires to keepe her  
soule cleane, and without spott, let  
her abhorre her flesh, and treat  
it with austeritie and rigor , and  
keepe it alwaies subiect, & obedient  
to reason. But in these exercises of  
pennance and mortifications ,  
none must follow her owne opi-  
nion , but the order which

her superiours and Confessors shall giue her: but she must alwaies haue a good will, and desire to doe more then they will giue her licence to doe, & let her offer this good will to our Lord, for if it be truly and in deede, she hall not wat wherein to fulfill it.

Also composition, and modestie in all things, importeth much for the keepeing of this Chastitie, in going and sleepeing, in speaking and eating: & finally in all thinges that she shall doe, or speake as well in publique as in secret; that in all she endeouour to obserue great modestie, honestie and grauitie: as one that doth all thinges in the sight of our Lord, and her good Angell, to whome more reuerence & respect is due, then if it were done before many people in publique.

Particularly in speaking, great modestie and quietnes is to be obserued,

serued, The wordes must be very few, weighed and considered; the voice lowe, gentle, and humble, without any noyse, nicenes or smiling, and that her speeches sound not of courting or iestinge. For a Virgin that is the spouse of Christ (saith S. Hierome,) must not speake more then is necessary, in such sort, that it would be a synne to omitt them, and with a voyce, that they should hardly heare whē she speaketh. In this keeping of scilence, and little speaking, and gouerning the tongue, and obtaining maistrice ouer it, there must great care, and particular studie & exercise be had, for it helpeth much, to the keepeing of the hart, & the cleanes of the soule.

Many other things there be which might be obserued, but I had no other intention, but to giue you some vnderstandinge of these  
three

three vertues, Obedience, Pouertie and Chastitie : because in them essentially consisteth the being Religious: and very rigorous, & straight account wilbe exacted of you, for the obseruance of them; so that you must alwaies endeavour, to perfect them more and more every day, and this must be the glasse, wherein you must adorne your selfe, to appeare pleasing to your spouse. And these are the ornamentes, and iewells, & deckinges which he would his espouses should haue.

For the conseruation of these vertues, and others; which belong to the state of a Religious person, the most necessary, and important meanes, is mental Prayer : To haue euery day her appointed howers, to recollect her self, to treat with God alone the busines of her soule : and that it be continued,  
without



without omitting it for any other  
occafion watsoever, although there  
w<sup>a</sup>t time for other things, so that  
they be not of constraint & obliga-  
tion. The day that the Religious  
person, (saith S. Bernard) hath no  
time of prayer, let him make ac-  
count that he hath lost it, & that it  
is past over in vaine. And I say,  
that the Religious person, that hath  
not the exercise of mentall prayer,  
I wonder how she can persener  
in the Monasterie: for although  
she liue in it with her body, the  
soule is not Religious, but secular,  
& in effect she is no more, then an  
Image of a Religious: & I wonder  
not of such, if they seeke enter-  
tainmentes of seculers: because  
not delighting to treat, and con-  
uerse with their spouse, what haue  
they to doe els, but to seeke with  
whome to entertaine themselues,  
and to deceaue time. God forbid

Sister that you should be any of the:  
for it would be great pittie to  
haue entred into the Monasterie  
for that end : but that you may  
esteem your self to be a spirituall  
Religious woman, who treateth  
truly of prayer and recollection.  
To beginne this exercise, and to  
goe forward with it, it is of great  
importance and very necessary to  
finde out some spirituall person  
who is learned, who treateth ear-  
nestly of Prayer and recollection,  
and is able to teach and direct you  
in it: and if it be possible, omit not  
to procure him, and if you shall  
finde such an one, esteeme it for a  
great mercie of our Lord, and sub-  
mitt your self to his counsell, and  
opinion in all thinges concerning  
your soule. I see well that there is  
great want of such persons, by  
reason of our synnes: and so, if  
doing your endeuour, you cannot  
finde

finde a person to your satisfaction, believe verely that the holy ghost is the true Maister of all, and if you doe your dutie, you neede not feare the want of his instruction and fauour. Take some booke in steade of a Maister, whereby you may be guided, following that which is taught in it. For the principles, the Treatise of Prayer and meditation of Father Luys of Granada is very good: & because this is somewhat long, a brieve somme which the holy father Pedro de Alcantara made. But aboue all thinges I chardge you, that by no meanes you omit to haue euery day sett houres, for prayer and recollection, without admitting any excuse frō it: because in this continuance, consisteth the principall point of profiting in this busines: & also to liue with comfort, & with sweetenes to beare the yoake of religion.

After this, that which is the most important meanes, is to read deuout and spirituall bookes. In this you must exercise your self, all the spare time you haue free, from workes of obligation, for it wilbe very profitable to you. And this is so much more necessary by how much there is want of spirituall persons to communicate withal. From other bookes which are not spirituall, refraine your self, as frō poyson, which although they be not ill, they wilbe hurefull to you: and it is losse ynough to spend time in them, which should be spent in thinges, that might benefit the soule.

Informe your self by your Confessor, or Spirituall father, or some other that knoweth it, what bookes are fitt for you to reade, that in all thinges you may guide your self by anothers minde. Amongst others

others, it is very good to read the liues of Saintes, especially those which are of your owne Order, to follow them, and conforme you to them as much as you may. And obserue, that the reading must not be onely to occupy your self, and to entertaine time, but keepeing in memory, the pointes you shall read for your amendment and profit, endeououring to put in excution what you learne in them.

This is that Sister, which I thought to aduertise you, with great desire that you receaue it, with the will I writ it, and in recompence of it, commend me hartily to our Lord. & desire him to giue me his grace to beginne to be a Religious mā for although I be not one, I desire him as earnestly as I may, that he giue you grace, that you may be a good Nune, & that you may please & serue him with great perfectiō.

And

And that he make vs all such as  
he would we should be, that we  
may enioy the reward of Reli-  
gious persons in heauen, to the  
greater glory of the same Lord;  
whome let all his creatures  
praise for euer. Amen.

From the Charter-  
house of Mira-  
flores.



# THE PATH TO Æternitie

Wherein are contained certaine Instructions, and exercises for the time of Death, very profitable & important. All subiect to the correction of our holy mother the church, to the greater glory of God.

*Vtinam omnes homines saperēt,  
& intelligerent, ac nouissi-  
ma prouiderent. Deut. 32.*

*Opor-*

*Oportet operari opera Dei, donec dies est, venit nox quando nemo potest operari.*

They are the wordes of our Saviour Christ, *Ioan. 9.*

Out of which is gathered, that the best preparatiō for death, is to make himself ready in his life time, liuing euery day, as if it were his last day, likewise the Heathen Poet gaue this counsell.

*Omnem crede diem tibi diluxisse supremum.*

*A D.*



## ADVERTISE- *mentes.*

**N**O serious and difficult busines, is well done at the first time: but how well soeuer it be learned, & with how much care soeuer, it be practised the first time, there apeare many faultes to amend the second and third time. And it is a great rashnes, that Death being the thing of most importance, for it is the moment wherevpon eternitie dependeth, and the most difficult, for it can but be done once: so that if it faile that time, or happen ill, it cannot be helped. Wherefore it importeth much to learne this well, and to make benefit

benefit of the time presēt remem-  
bring himself how much he  
would then esteeme one day, of  
those which now he passeth ouer  
with health and good judgment,  
to doe the exercises conuenient for  
that houre, & it shall not be graun-  
ted him, as our Lord tould his Di-  
sciples: saying: *Venient dies, quando  
desideretis vnum diem filij hominis, & non  
videbitis.* The dayes will come  
when you shal desire one day of  
the sonne of man, and you shall  
not see it.

2. For this cause it is good coun-  
cell, that euery one whilst he is in  
health, doe that which he would  
doe himself, or would desire  
others to doe for him, when he  
should be at the point of death: as  
the Blessed Saint Gertrud did, who  
often times considering her self, as  
if she had then receaued the ex-  
treme vnction, & were agonizing:  
and

and with this consideration, she said all those prayers, and did all other deuotions and exercises, which she desired to doe, and that others should doe for her, in that houre. This is a very wise and profitable counsell.

3 When thou shalt be infirme, although it seeme no dangerous sicknes, treat presently of doing these excercises and deuotions, & prepare thy self to dye, without expecting to be giuen ouer of the Physition, which is a very great error and deceit. For when that time comes, there are neither strength, nor iudgment to doe any thing: and it is a great pittie, to omit to doe a thing of such importance. From the first fit of sicknes consider, that thou knowest not, if at the second or the third, the infirmitie wilbe encreased, and thy head will be troubled, and thy  
iudgment,

iudgment, so that thou canst not performe so important a busines: and with this feare beginne presently, as if thou wert to die the next day. And if thou die not, but recover, thou shalt loose nothing by vsing this diligence.

4. In feeling thy self sickly, endeavour those dayes thou canst to say Masse, though it be with some paine. And if thou canst, say five Masses, of the woundes of our Sauour, and one of his Resurrection; and if thou canst not, procure that some say them for thee. And haue good confidence, that if it be conuenient for thee, thou shalt recover, and if not, that God will graunt thee a good death. Because it hath bene declared, by some credible reuelacions, that our Lord hath done great fauours, for the deuocion of these fix Masses. And that some soules for  
whome

whome they haue bene said, and should haue bene long time in Purgatory, were deliuered thence before they were said.

5. In due time, and with great affection, desire the holy Sacramentes: for although they giue thee them not, so soone as thou desirest them, the affection and desire to receaue them is of great benefit. And at the least, confesse thy self presently. And in the rest of thy infirmitie, often frequent Confession, and to communicate spiritually, and as often as thou canst with good commoditie, Sacramentally. And heare Masse euery day spiritually from thy bed, and from thence offer the Sacrifice, as thou wert accustomed to doe, when thou didst say it, or heare it in the Church, and as if thou wert there present.

6. In

6. In the time of infirmitie, doe not easily omit to say the diuine office, though it be with some labour. And when thou canst doe no more, doe not omitt to say something for euery houre, though is be but one PATER NOSTER, or AVE MARIA, or one GLORIA PATRI; and remember what our Lord did, and suffered in that houre.

7. In the continuance of the infirmitie, endeouour before that it be very grieuous, and that the head and iudgment be troubled, to vse often the deuotions and exercises which follow, or such like, where to thou shalt haue most deuotion. And when thou canst not, say whilst thou shalt be able, the Creed and the Pater noster, and Aue Maria. And when thou canst not doe this, name often times the most holy name of IESVS, and MARIA, and

and desire in time, those that doe asist thee, to helpe thee to doe that which is said.

8. It is a good preuention, earnestly to desire of al thy frendes, & of other persōs who haue chardge to say Masse for thee, or other suffrages, that they dischardge them out of hand. For agreable to the affection, wherewith the sick person desireth it, the benefit is more or lesse, which is applyed vnto him, of the sacrifices, and suffrages which are offered for him.

9 Likewise it is very godly & wise counsell, to offer as much as lies in him, all the Masses and suffrages which shalbe done for him, for the general necessities of the church, that is to witt: for the estate and prosperitie of holy Church, & Christian people. For the conuersion of all those which are in mortall synne, and the conseruation  
of

of those which are in the state of grace. For all the soules in Purgatory, and for all those to whome he hath any obligation. And that of all those sacrifices and Prayers, & of all the treasure of the Church there may be applyed to his soule, onely that parte which our Lord shal dispose, according to the pleasure of his diuine will, and of his infinite providence, iustice & Charitie. Let everyone doe this, with great Charitie and magnanimitie, preferring the good of the Church, before his owne, and the necessities of his neighboures before his owne: & I dare promise him, that he looeth nothing, for hauing vsed this liberalitie.

*A Prayer*



A PRAYER VERY  
*fitt for the time of  
death.*

**O** LORD God Almighty,  
most benigne, and merci-  
full, I most miserable and  
poore synner, & through  
thy mercy a faithfull Christian,  
doe giue thee infinite thanks, for  
all the graces and benefits, thou  
hast done vnto me, general, and  
particular and personal, as well of  
body as of soule: especially for  
hauing made me a Christian, and  
conseruing me in the vnitie of the  
holy Church, and in the Confes-  
sion of the Catholique faith. The  
which I confesse entierly and  
truly, as all my life-time I  
haue held, and confessed it. And  
so likewise I faithfully, be-  
lieue, and confesse all that,  
which

which thou hast revealed to thy seruants, the Prophetts and Apostles, & all that which is contained in the holy scripture, and all that which the holy Catholique Church doth propound. And in vertue of this faith, I hope to attaine the glory for which thou haste created me, for thy onely goodnes and mercy. I acknowledge (o Lord) the great titles and obligations I haue to loue thee. For thou art the very essence of goodnes, and an infinit good: in such sort, that all what soeuer goodnes there is in all creatures, it is as a dropp of water, participated of this infinit sea of goodnes, the vniuersal giuer of all good thinges, the depth of all perfection, the Ocean of all greatnes, the sea of infinit mercy, the ymage of all beautie. God of Gods, Holy of Holyes, King of Kings, Lord of Lords,

Lords, the cause of causes, the essence of essences, the life of the living, the order of the vniverse, the beautie of the world, and the glory of heaven. This thou art O Lord in thy self, for which my soule ought to loue thee aboue all thinges, for it is her nature to loue that which is good. But if I consider what thou art toward me, thou art my Creator, who hast made me of nothing, to thy owne ymage and likenes, thou hast lifted me vp from the dust of the earth, & made me a reasonable creature, capable of thy glorie: and that I may attaine it, thou hast giuen me vnderstanding, memory, & will, yea and free will, with all other powers and senses. Thou art my conseruer, who hast alwaies preserved me, in that essence thou gauest me in the beginninge, that I may not turne to that nothinge

P                      which

which I was. Thou kept me in my mothers wombe, that I might not die there without the water of baptisme. Thou haste suffred me so long time, after so many synnes, and hast conserued me to this present, many other being throwne into hell for lesse synnes then mine. Who Prayed vnto thee Lord for me, when I deserued soill, that I might not perish with thē? Thou art my Sauour, who hast thought good to lift me to a more noble being in Baptisme, where thou madest me a member of thy Church, and partaker of all thy meritts. Thou art my Glorifyer, who before I was borne, or could deserue it, didst prepare that glory for me, which I should enioy, and created me for it: and that I might attaine it, thou hast called me to Religion, and giuen me other forcible meanes: and I abusing all these

these, thou hast not bene wearied to doe me graces and fauours, thou hast not ceased to call me, & to preuent me with the blessings of thy sweetnes: vntill to deliuer me from al that was to me any occasion to offend thee, and to draw me where I might haue so many occasions to serue thee. O my Lord, who is he that can remember himself, of the mercies thou hast vsed towards me, and not loue thee with all his forces? And albeit I deserue not to loue thee, yet thou deseruest to be beloued, and wouldst that all men should loue thee. I would desire O Lord to haue in my owne hands, the wills of all the blessed spirits, and of all Saintes, and of all reasonable creatures, that I might loue thee with them all: & yet it would come farr short of that which I owe, and thou deseruest: but I

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haue no more then this small desire, all which I giue thee, & with all my power to loue thee.

And if I be so much bound to this, how much more reason will it be, that I greiue that I haue not loued thee, and how much more, that I haue offended thee? O Lord how much doth it greiue me, for euery synne I haue committed, & how much desire I, that I were more sorry, & that my hart might breake with griefe, for euery one of the offences, which I haue committed against thy diuine Maiestie. And how great reason were it, that I should melt into teares for the least of them: for I haue bene so little answerable to that which I ought, and so vngratefull for thy benefits: for thou spent thy whole life for my profit, and I haue spent mine in offending thee. I acknowledge that I deserue for my synnes,  
all



all the paines of hell, and they are all to little for my desert. I haue nothing to offer but a sorrowfull, and repentant hart, that I haue offended thee, this I offer thee, because I know thou doest not despise a humble and contrite hart. I protest, that I would I had suffered all the tormentes and trauailes of the world, rather then to haue offended thee in the least of my synnes. And I purpose, if thou please to giue me life, to take chastisemēt and reuenge of my self, for offending thee, doing for them, all the pennance I am able. But of this life or death let thy wil be wholly fulfilled, for thou knowest what is most conuenient. I put my self into thy handes, doe with me what best pleaseth thee in life, and in death, in time and in eternitie.

And although my synnes, be so many and so grieuous, I cannot

cease to haue great confidence to obtaine pardon of them, considering that thou art the sea of mercie and that, that where of thou doe most esteeme thy self is to be mercifull and forgiue synnes. Thou hast promised that in what hower soeuer a synner shall bewayle his synne, thou wilt pardon him, and thou inuitest all synners how abominable soeuer they be, that they conuert vnto thee, with promise, that thou wilt receaue them, and thou hast affirmed it with an oth by thy Prophet, saying. I liue, who desire not the death of a synner, but that he be conuerted and liue; because I will not the perdition and death of the euill. These speeches o my Lord doe comfort me much, for they assure me that how great soeuer my synnes be, I shall finde the bowells of thy mercy open to forgiue them: and  
the

the workes thou hast done in confirmation of them doe much more comfort me. I see O Lord that for to seeke synners & to draw them vnto thee, thou abazed the greatnes of thy Maiestie, descending from heauen, and clothing thy self with our nature : and as a good shepheard, hast sought the lost sheepe, the space of three and thirty yeares, and for the finding it, thou leifest no path ontrodden, nor no labour vnproued.

And when thou doest finde occasion to conuert a soule, thou sayest that it is thy meat, and delite, & contentment : then how can I distrust seeing thee so desirous to receaue and pardon synners ? I see that the very traytor who had sould thee, thou gauest him the kisse of peace, & called him frend, signifying that thou desiredst peace with him, & that thou wert

ready to receaue him in to thy frendshipp if he would; and he did more offend thee in dispayring of thy mercy, then in selling thee, or deliuering thee into the handes of thine ennemies. Then how can I distrust of so great mercy? I see O Lord, that being layd on the Crosse with so great paines, compassed with the anguishes of death the first word thou spake, was to begg of thy father pardon, for those that Crucified thee, and for those which actually were offending thee, and blaspheming thee with so cruel hartes: & thou hadst thine foe ready to forgiue them, that presently thou wouldest haue receaued them into thy fauoure, if they had desired thee. Witnes of this is the good theefe, who a little before was ill, and blasphemed as the rest, and hauing spent his life in it, and because that onely  
in

in the article of death, he asked thee forgiuenes, the same day thou gauest him heauen. I beseech thee O my Lord, by the bowells of thy mercy, that I may be as happy as that theefe. And albeit that I haue bene worse then hee, in spending all my life time in offending thee, yet now with all my hart, I desire thee to pardon me: and it grieveth me in my soule for my synnes. And because now thou hast the same nature thou hadst then, and thy mercy is not lessned, I beseech thee that thou vse that liberalitie with me, which thou didst with him. And if my contrition be not so sufficient as his, and as my synnes require, I offer thee in satisfaction, of that which is awanting in mee, the teares which thou sheddest & that great heaīnes thou hadst in the garden, those anxieties and agonies of death, let them supply

the want of sorrowe in mee.

Remember(o Lord ) that then thou hadst my synnes present, and that for them thou didst weepe teares of blood, not onely of thine eys, but of thy whole body. Remember(O Lord) that for to satisfie for my synnes , thou madest thy self man, and wert nine moneths shut vp in the wombe of thy mother, wert borne in such great pouertie, liuedst with so great trauailes, and dyedst with so great sorrowes. Be mindfull of the colde which thou suffredst in thy Natiuitie, and of the teares thou the sheddest, of the paine thou suffredst in thy Circumcision, of the trauailes thou enduredst the yeares thou wert bannished in Ægypt. Remember that for me thou didst faste, iourney, sweat, watch, pray, and wepe. What other thing didst thou begg , of thy father those whole

whole nightes which thou passedst ouer in Prayer, but pardon for my synnes? For these thou wert content to be a prisoner, & ryed, and buffeted, spit vpon, despised, blasphemed, mocked, and clothed in mockerry, with white and coulored garmētes. For these thou wert willing to be ryed to a pillar, as a vile slaue, & to be there tormented, with fīue thousand lashes. For these thou wert crowned with thornes, stricken with a reede, thyne eyes couered with a vaile, and sentenced to death. I desire thee (O Lord) for the charity wherewith thou acceptedst that sentence, that thou deliuer me from the sentence of euerlasting damnation. Be mindfull (O Lord) of the seruour wherewith thou tooke vp the Crosse, & trauaile wherewith thou didest beare it vpon thy shoulders, wearied and bruised  
with

with suffering so much , and that vpon it thou carryedst all my synnes , and for them wert nayled vpon it & vpon it didst suffer such incomparable paines , and in the end didst tast the most bitter pange of death. And because one onely dropp of thy blood, was sufficient to satisfie sufficiently, and abundantly for all the synnes of the world, how much more hauing shed so much, and suffred so many tormentes? These O my Lord are the titles which I present vnto thee , these are the meritts in which I trust. If thou looke vpon me alone , then presently thou mayst cast me into hell : but I desire thee, that thou place thy passion and death , thy blood and Crosse, betweene thy iudgment and my soule, that by the meritts of thy death , I may be deliuered from euerlasting death , and admitted



mitted to life in thy glory , that in  
the company of thy Saintes I may  
prayse thee , world without end.  
Amen.

**BLESSED DIONY.**

*sus the Carthusian affirmeth, that these three Pater  
nosters applyed as they are  
here set downe , and said  
with deuotion, when the in-  
firme person is agonizing,  
are of marueylous efficacie  
to deliuer bim, as it hath bene  
sene by some credible reue-  
lations.*

*The*

*The first Pater noster, and  
Aue Maria,*

**L**ORD Iesu Christ, for  
the agonie, and most  
holy Prayer which  
thou prayedst for vs in the  
mount Oliuet, when thy  
sweat became as dropps of  
blood, which rann euen to  
the earth, I beseech thee,  
that thou wilt shewe and  
offer vnto thy eternal fa-  
ther, Almighty, the multi-  
tude of that sweat of blood,  
which for anguish & feare,  
thou didst shed most  
aboun-

aboundantly, for the multitude of the synnes of this thy seruant, and that thou deliuer him in this houre of his death, from all the anguishes which he feareth to haue deserued for his synnes, who liuest and raynest with the father and the holy ghost world without end. Amen.

*The second Pater noster and  
Aue Maria.*

Lord Iesu Christ, who wouldest die for vs on the Crosse, I desire thee, that thou

thou wilt shoue and offer  
to thy eternal father, Al-  
mightie, all the bitteresses,  
palsions and paines, which  
for vs miserable synners,  
thou suffredst vpon the  
Crosse, principally in that  
houre, when thy most holy  
soule was separated from  
ther sacred body, for the  
soule of thy seruant, and  
deliuer him in this houre  
of his death, from all his  
synnes, and from the pas-  
sions, and paines which he  
feareth to haue deserued  
for

for them : and that in  
this houre of his death  
thou saue him. Who liuest  
and raynest with the Fa-  
ther and the Holy Ghost,  
world without end. A-  
men.

*The third Pater noster and  
Aue Maria.*

LORD I E S V C H R I S T  
who by the mouth of thy  
Prophet hast said : With  
per-

perpetual charitie I haue  
loued thee, therefore I haue  
drawne thee to me, taking  
mercie on thee. I desire thee  
that thou wilt show and  
offer the same charitie  
which drew thee frō heauē  
to earth, to suffer all the  
bitternesses of thy passion,  
to thy eternal father, Al-  
mighty, for the soule of  
this thy seruant, and that  
thou deliuer him from all  
those passions and paines,  
which he feareth to haue  
deserued for his synnes: and  
that in this houre of his  
death

death thou saue him, and  
open him the gate of eter-  
nal glory, in the which he  
may enioy thee for euer in  
the fellowship of all thy  
Saintes & elect, who liuest  
and raynest with the father  
and the holy Ghost world  
without end. Amen.

Lord Iesu Christ, who  
hast redeemed vs with thy  
precious blood, write with  
it thy precious woundes in  
the soule of thy seruāt, that  
in them she may learne to  
read thy sorrow, against all  
the sorrowes and paines,  
which

which he feareth to haue  
deserued for his synnes: and  
thy loue whereby he may  
be vnited vnto thee, by an  
inuincible loũ , in such sort  
that he may neuer be sepe-  
rated from thee , and from  
thy elect. Make him (o most  
mercifull Lord) partaker of  
thy most sacred Incarna-  
tion, Passion, Resurrection,  
and Ascension , and of all  
thy most sacred mysteries,  
and meritts , and of all the  
Sacrifices , Prayers & good  
workes , which are done  
through thy whole church:  
and



and of all the meritts of the  
most sacred Virgin Marie;  
and of all thy saintes and  
elect : with whome he may  
loue and praise thee for  
euer, in euerlasting  
glory. Amen.



**T H E B L E S S E D**

*Sainct Mechtildis affirmeth,  
that the most sacred Virgin  
our blessed Lady; did teach  
her these three Prayers, that  
with them, she might call  
vpon her in the houre of her  
death.*

*The first Prayer.*

**M**O S T holy Virgin  
Mother of God,  
whome the eternal  
Father hath exalted to a  
most high throne of glory,  
aboue all the blessed, and  
hath

hath graunted that next  
to God himself, thou shouldest  
be most mightie in  
heaven and in earth. I be-  
seech thee blessed Lady, that  
according to the power  
thou hast, thou wilt be pre-  
sent at the houre of my  
death, with thy fauour, cō-  
forting my weaknes, and  
putting to flight all the en-  
emies of my soule, that  
they may not hurt me.  
Amen.

*The second Prayer.*

Most sacred Virgin Ma-  
ry

ry Morher of God, whome  
the eternal sōne of God the  
father, hath adorned in an  
vnspeakable manner, with  
knowledg and heavenly  
wisdome, and hath filled  
thee with most abundant  
light of glory ; that with  
greater cleernes then all the  
Sāntes, thou mightest see &  
enjoy the most holy Trini-  
tie. & that as a most beauti-  
full & bright shyning son-  
ne, thou mightest enlighre  
the whole heaven. I desire  
thee O blessed Lady, that  
according to this great wis-  
dome

dome, & diuine light thou enioyest, in the houre of my death, by thy prayers & fauoure thou conserue, and encrease in me, the light of a true and liuely faith, that no cloud of errour or ignorance may trouble me. Amē.

*The third Prayer.*

Most sacred Virgin Mary Mother of God into whome the holy Ghost the Comforter, one God with the Father, and the Sonne, did most perfectly infuse the abundance and sweetness of his diuine loue, and

Q

made

made thee so very meeke & sweete, that next to God himself, there is no creature more benigne nor sweete. I beseech thee most benigne Lady, that, according to that most sweet condicion which thou hast, thou be fauourable vnto me in the houre of my death, and obtaine for me, so great sweetness of diuine loue, that it may take away all the anguish of death, and make it sweet and easie to mee, Amen.

The

The Glorious S. Gertrude affirmeth, that the most sacred Virgin revealed vnto her, that she would doe great graces, and fauoures to any persō that would accustome to salute her with this salutation following.

**A** *Ve candidum liliū fulgida, semperque tranquilla Trinitatis, Rosa q̄ præfulgida calice amantitatis. de qua nascitur, & de cuius lacte pascit Rex cælorum voluit. Diuinis influxibus animas nostras pascere Amen.*

Other salutations to call vpon  
our blessed Lady.

*Aue filia Dei Patris.*

*Aue Mater Dei Filij,*

*Aue Sponsa Spiritus Sancti.*

*Aue Templum Sanctissima Trinitatis.*

*Aue Maria gratia plena Dominus tecum,  
&c.*

*Recordare Virgo Mater cum steteris in  
conspectu Filij tui, vt loquaris pro nobis bo-  
na, & auertas indignationem suam a  
nobis.*

*Monstrate esse matrem,  
Sumat per te preces,  
Qui pro nobis natus,  
Tulit esse iuu.*

*Maria Mater gratia,  
Mater misericordia,  
Tu nos ab hoste protege,  
Et hora mortis suscipe.*

*Sub tuum praesidium confugimus san-  
cta Dei genitrix nostras deprecationes ne  
despicias.*

*Salve Regina misericordia.*



It was reuealed vnto a seruant of God, that many in the houre of their death, after hauing receaued the holy Sacramentes, by force of the Tēptations of the Deuil, did fall in to the depth of Desperation, and were damned. And that for help of this, whosoeuer bring neare vnto death before he haue lost the vse of reason & senses, with his whole hart shall make these Protestations following, by the mercy of God, he may haue sure confidence, that he shall not be condemned.

*The first Protestation.*

**I**N the name of the most holy Trinitie, the Father, the Sonne, & the holy Ghost. I. N. doe protest before thee, o my holy Angel, giue me by the diuine goodnes, for my keeper, & all you Angelical Spirits, and Saintes of the Court of heauē, and of all you seruantes of God which are here present, that I wish and desire to die in the true

faith, which the holy Catholique Romaine Church doth hold and professe, and in that wherein all the Saintes which are in heauen dyed. And according to her, I be- lieue firmly, and as an infallible truth, all those Articles of the faith and all that is contained in the holy scripture, & all that our holy mother the Church doth hold & be- lieue, according to the declaration of the holy Doctors there of. And I condemne and reprove all heresies, and errors, and sectes, which are seperated from her.

*The second Protestation.*

I doe likewise protest, that in the vertue of this faith, and with the helpe of Gods grace, I doe firmly hope & trust to attaine everlasting glory, by the merits of my Sauour Christ Iesu, & I desire to dye with this firme hope : in such sort, that  
how

how many & grieuous soeuer my synnes be, I may neuer distrust of forgiuenes of them, being, as I am, certaine, that one drop onely of his precious blood, is sufficient to satisfie for all the synnes of the world.

*The third Protestation.*

I doe also protest, that if peradventure by pusillanimitie, or feare of the dreadfull iudgment of God, or by force of the temptations of the deuill, or by infirmitie and weaknes of iudgment and vnderstanding, (which God forbid) I shall fall into any desperation, or doubt in faith, or shall doe, or say any thing contrary to this faith & hope which I haue protested, from this present, being in perfect iudgmēt, I recall it, and vn say it, and hould it for nothing: and I protest, that it shall not proceede of sound iud-

ment or a deliberat minde: and I remit my self to the faith and hope of holy Church: and I doe wholly submit and commend my self to Gods mercy.

*The fourth Protestation.*

I likewise protest, that I desire to loue our Lord God aboue all thinges, as he doth commaund it, & deserues to be loued: & I would wish to haue loued him alwaies with all the charitie, wherewith all the Angells & Saintes of heauen and all the iust vpon earth, and all creatures haue loued, and doe loue him; and I reioyce that all doe loue him, and I am sory with all my hart, for that which hath wanted in me of this charitie: and for all the times that I haue offended him, and broken his commaundements: and this onely, because he is the infinite goodnes, & deserueth  
to be

to be loued, and serued of all creatures.

*The fift Protestation.*

I likewise protest, that I doe submit and cōforme my self with his diuine will, that he doe with me what shall please him, for time, & eternitie. And I desire not to liue one minute longer then shall please him. And from this present I doe with a good will accept death whē and how it shall please him, that I dye; and I beseech him, and desire him with my whole hart, that he graunt me grace to end my life with true contrition, and to obtaine his mercy and pardon for my synnes, by the merits of the passion & death of my Lord Christ Iesus, and by the vertue of his precious blood, and for the merits & intercession of the most blessed Virgin Mary his Mother, and of all

his saintes & elect: and for the same merits I humbly beseech him, that he will reckon me in the number of those, who are to enjoy him in everlasting blessednes, although I suffer all the paines, which he shall thinke good in Purgatory, so that I may not for euer, be excluded out of his grace and frendship.

*The sixth Protestation.*

Also I protest, that I desire to loue all my neighbours as my self, with that perfect charitie which our Lord doth commaund, that I should loue them. And it griueth me, & from hence forward I doe humbly aske pardon of all aswell present as absent, of all that wherein I haue offended, iniured or scandalized them. And in like manner, from a true hart and will, I doe pardon all those, which haue offended or iniured me, in what  
soeuer

foeuer time, place or māner it be.  
And by meanes of this charitie., I  
desire to be vnited, to all the liuing  
members of the Church, and to  
be made partaker of all their me-  
ritts and vertues, & of all the good  
workes they doe.

*The seauenth Protestation.*

Likewise I protest, that it plea-  
seth me, and I reioyce much, that I  
haue bene professed in Religion, &  
of the vowes which I haue made  
in it, and that which I promised,  
in such sorte that if I had not pro-  
mised it, I would now promise it. I  
am very sory for that which I  
haue sayled in fulfilling it: & now  
anew I returne to promise it, with  
full purpose to fulfill it entierly,  
all the time which our Lord shall  
graunt me life.

These Protestations being done.  
Most holy guardian Angel, for my

Testa-

Testament & last will & desire, I entreat, & beseech thee that of the Testament of my Sauour & Lord Iesus Christ, thou apply three thinges vnto me. The first one sorrowfull sigh and dolorous groan of those innumerable which my Lord gaue, in those three houres which he was suffering on the Crosse: to mitigate therewith the paines, groanings, heauines and anguishes of death, which doe afflict and trouble me in this houre. The second, that the most sacred Virgin, mother of all grace and mercie, deuide with me some teare, or some sigh, or dolorous & sad sobb or groane, of those innumerable which she gaue, & of the liuing feares, which her virginal and pittifull hart did suffer, at the foote of the Crosse; seing her most louing sonne and our Redeemer suffer. And that she will vouchsafe



afeto receaue me in the number of those synners, which by her intercession and meritts, haue obtained pardon, mercy, and eueralasting saluation.

The third, that thou succour me, that when my hart shalbe broken with greife, and my soule shalbe seperated from the body, it may be receaued into the mercie and fauoure of the supreme Iudge, for reuerence of that charitie, wherewith his Maiestie desired most bitter death, and of those griefes & paines, wherewith his most holy soule was seperated from his diuine and sacred body, commending himself in to the handes of his father.

Finally O my most holy Angell, to thee I commend the last houre and moment of my life, that when my soule shall goe forth of the body, thou receaue it, and protect  
and

and defend her from all her enemies, and from all dangers; & that in the tribunal seat of God, thou be a faithfull wittnes of these my protestations, for the greater glory of his diuine Maiestie, who in perfect Trinitie liueth & rayneth onely God foreuer & euer Amen.

*These thre Prayers to the honour of the holy Trinitie, are of maruailous profit to say them, at the time of death, or that others may say them before the infirme person, if he cannot.*

**L**Ord God Father Almighty: I am that miserable man whome thou

thou of thy fatherly goodnes and power created of nothing, to thine ymage & likenes, for thy self, and to thy self. Acknowledge therefore o Lord thy creature, for I haue onely acknowledged and adored thee for my true God: and receaue me into the bosome of thy mercy, & permit not that I loose that happines, for which thou createdst me.

*The second Prayer.*

Lord Iesu Christ Sonne of the living God; I am that miserable man for whome  
thou

thou delcēdest from heauē  
to earth, & didst passe great  
trauailes & paines, and suf-  
fredst most cruel passion, &  
most ignominious death of  
the Crosse, & whome thou  
redeemedst with the price  
of thy most sacred blood, &  
hast deliuered me from the  
power of the deuill. For  
which thou onely hast do-  
miniō and power ouer me.  
Therefore deliuer me from  
all mine ennemies that de-  
sire to destroy my soule, &  
redeeme me in this houre,  
of my death.

*The*

*The third Prayer.*

My Lord God Spirit of truth , I am that miserable man , whome thou sanctifiedst in the holy Baptisme, and placedst amongst the mēbers of the holy Church and hast inhabited in my soule by thy grace, & hast adorned it with thy most precious giftes and vertues: and finally whome thou mayst saue according to the depth of thy bountie and mercy. Therefore cast me not from thy presence, but finish in me the workethou  
hast

hast begūne, that myne enemies may not exalt themselves, and reioyce of my perdition. Doe this o Lord for thy names sake. Amen.

## *ADVERTISSE-*

*mentes.*

**T**O assis̄t those that are at the point of death, is a worke of very great charitie & much merit, and very pleasing to God. But it must be done in different manner, according to the different estate of the Patient.

Whilſt the infirme hath his speech, and the vse of his senses, he must be helped with those exercises aboueſaid, or with some of them sweetely and discreetly, according to the disposition and capacitie

pacitie of the subiect : but with aduertisement to stirr him vp, and not to giue place to sleepe & sluggishnes, which the Deuil doth propose, and the infirmitie it self and weaknes bringeth with it. Because that time is very precious, and there may be much gotten in one momēt. And so those that doe assisist him, ought to help him to make some act of contrition, or of Confession of the faith, or of conformitie with the will of God, or other such like : and to put him in minde of some deuout word or verse, to which end these following are accommodated.

*Iesu esto mihi Iesus.*

*Illumina Domine oculos meos ne vnquam obdormiam in morte, &c.*

*Domine ne in furore tuo arguas me, neq̃ in ira tua corripas me, &c.*

*Non intres in iudicium cum seruo tuo Domine, &c.*

*Si*

*Si iniquitates obseruaueris Domine : Domine quis sustinebit ?*

*Miserere mei Deus : secundum magnam misericordiam tuam, &c.*

*Miserere mei Deus, miserere mei : quoniā in te confidit anima mea, &c.*

*Ad te Domine leuaui animam meam, &c.*

*In te Domine speraui, &c.*

*Homines & iumenta saluabis Domine, etc.*

These Psalmes may be said to the end, or other such like, according to the particular deuotion.

When the infirme hath lost his speech, and the vse of his senses, that which he can be helped in, (and to him is great ayd & succour) is to assist him there in praying for him. Some of those exercises abouesaid, may be said for him : especially those three Pater nosters, applyed to the Passion of our Lord, and those three prayers to our Blessed Lady, and the three prayers to the holy Trinitie. Also  
the



the Credo must often times be said with a high voice, and *Quicumque uult*, and the Psalme. *In te Domine speraui*, vntill *In manus tuas commendo spiritum meum* And other deuoute Psalmes accommodated to the time, as is the 21. Psalme. *Deus Deus meus respice in me*. The Psalme 24. *Ad te Domine leuaui animam meam*. The Psalme 50. *Miserere mei Deus*. And any of the penitential Psalmes. The Letanies for the inuocatio of the helpe of the Saintes, nameing those particularly, to whome the infirme had particular deuocion.

The Prayers which are set downe in the Romaine Breuiarie to commend the soule, are very deuout and effectual. All which may oftē be repeated if time serue. And now and then to cast holy water, about the bedd & chamber saying.  
*Exurgat Deus & dissipentur inimici eius:*  
*& fugiant qui oderunt eum a facie eius:*  
*sicut*

*sicut deficiunt sumus deficient, sicut sunt cera a facie ignis, sic per eam peccatores a facie Dei.*

Some times to lay the Crosse vpon the face of the infirme saying: *Adoramus te Christe & benedicimus tibi, quia per sanctam Crucem tuam redemisti mundum*

Furthermore if the infirme deferr to die, let the Passions or some one of them be read, and let that abovesaid be repeated when it shalbe necessary, in such manner, that all the time he shalbe agonizinge, there be alwaies prayer for him: which is the helpe wherewith at that time, he can be succoured.

For this purpose there are many very godly and deuout prayers, in the Treatise de *Quatuor nouissimis*, of the holy Doctor *DIONYSIVS CARTHVSIANVS*, who at the end of that treatise, setteth downe

downe many exercises, very  
fit and profitable for that time,  
of which may be vsed what is  
thought meete.

And he that shall reade this, let  
him be mindfull to pray to our  
Lord, for a miserable synner  
who writ it, for the more glory  
of his diuine Maiestie: whom  
let all creatures praise for euer.

AMEN.

*Post mortem sequitur Iudiciũ,  
& post iudicium gloria, aut  
pœna æternã. O momentum  
a quo æternitas.*

CEN.

**E**Xercitia ista spiritualia a venerabili Patre P. Antonio de Molina Sancti Ordinis Cartusię in Hispanica lingua conscripta, in Anglicanam fideliter versa inueni. Ideoque sicut in priore idiomate cum approbatione impressa sunt, ita in isto, ad magnum legentium spirituales fructum imprimi posse iudico. Actum Mechlinię die 16. Aprilis 1620.

*Thomas Worthingtonus Sanctę  
Theologia Doctor.*

**V**iso testimonio ac iudicio prefati D. Thomę Worthingtoni S. Theol. Doctoris, censeo hac exercitia tuto imprimi posse. Actum Mechlinia 29 Iulij 1620.

Petrus vanden Wiele S Thol L.  
Archidiaconus Mechlinię  
Lib. Censor.

**V**isa Doctorum attestations, licentiam facimus prefato Patri edendi in lucem prefatam versionem. Car. die 12. Septembris 1620.

*F. Bruuo Prior Car.*

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